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It is the purity and strength of the ore which a true judge regards, and not the form in which it has been manufactured. BRYDGES.

A History of the County of Brecknock, Vol. I. containing the Chorography, General History, Religion, Laws, Customs, Manners, Language, and System of Agriculture used in that County; by Theophilus Jones, Deputy Registrar of the Archdeaconry of Brecon. 4to. pp. with Preface, &c. 398. Plates and Maps, 14. 1805.

A History, &c. of Brecknock. Vol. II. containing the Antiquities, Sepulchral Monuments and Inscriptions, Natural Curiosities, Variations of the Soil, Stratification, Mineralogy, a copious List of rare and other Plants, and also the Genealogies and Arms of the Principal Families, properly coloured or blazoned, together with the Names of the Patrons and Incumbents of all the Parishes and Livings in that County, &c. 4to. pp. 874. Plates, &c. 17. 1809. Printed for the Author at Brecknock; and sold by J. Booth, London. 7l. 17s. 6d.

WHOEVER has reflected on the progress of literature in Great Britain, during the course of the last century, cannot but have been struck with the great increase of topographical and local histories within that period. In England they have become particularly abundant, and a similar taste is now fast spreading in Wales. The pages of Giraldus, Pennant, Rowland, Enderbie, Powel, Malkin, Bingley, &c. furnish us with sufficient general information in respect to the principality; but that more minute detail which falls within the province of the county historian to display, was yet wanting; and we must acknowledge our obligations to

Mr. Jones, even at the outset of our remarks, for that public-spirited liberality which led to the publication of this elaborate work; in which one of the districts of South Wales is described at large. When an author, after all the pains of research and composition, offers the result of his labours to the world at his own risk, he deserves an enlarged portion of encouragement; and especially so, if, as in the present case, his investigations are really interesting.

Brecknockshire, or Breconshire, formerly called *Garth-madrin*, or the Fox-hold, derived its present name from a prince of the country named Brychan, who died about the year 450. After establishing the fact of this county having formed a part of the ancient Dyfed, or Demetæ, instead of Siluria, as has been commonly supposed, our author in the first chapter proceeds to trace its boundaries; which he does so minutely, that the proper names alone occupy four pages. He then proceeds to state various particulars of the population, rivers, mountains, soil, climate, &c. after which in Chap. II. he commences the history of Brecknockshire, from the Roman invasion to the decease of Brychan Brecheiniog, the chieftain before mentioned, from whom the county derived its name. This chapter contains many judicious observations on the Roman roads and stations in this part of the principality, together with some corrections of the mistakes of Camden, Horsley, Baxter, Polwhele, King, and other writers, whom ignorance of the Welsh language has led into various errors, when speaking of the antiquities of Wales; and in contradiction to most of these authorities, the *Gaer* near Brecknock is declared to be the scite* of the Bannio of the Romans. With these observations, however, is mingled a jejune flippancy of remark (and the defect in some degree pervades both volumes) that detracts from the general merit of the investigation, and ought never to be admitted to degrade the dignity of sober history: for example, on a quotation from Horsley, enough confused no doubt, our author exclaims —

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* This word is so spelt throughout the volume and our author thus apologises for it in his preface. "The word scite, I am aware, is spelt differently in the work from the modern way: it is so written in ancient muniments, and to me it appears to give greater stability to the spot described than its flitting substitute of the present day; if, however, the voice of the learned is against it, in my next it shall be site." P. x.

"*Gently! gently! good Sir!* a little scepticism is allowable upon this occasion. The *Roman dress* has certainly made a *wonderful alteration* in the appearance of *our Welsh ladies*; and it must be admitted, that those who have introduced them to us, have *made them dance the hay* in a very ridiculous manner: those however who have been *brought up* in *the same school from infancy*, may possibly be able to *identify them even under their disguises*, and may succeed, though with difficulty, in restoring *them to their proper places.*" P. 28.

Now, besides the confusion of the metaphors in this paragraph, and the *affected* smartness of the phraseology, we must observe that to contrast a Welsh female dancing the hay in a Roman vest, with the attempt to trace the etymology and fix the site of a Roman station, can never be allowable in any other latitude of comparison than Hudibras arrived at, when,

> "Like a *lobster boil'd*, the *morn*
> From *black* to *red* began to turn.

In a similar strain of false taste, our author, in detailing the subjugation of the Silures, thus writes:—

"These barbarians, we are told, had a *remarkable turn of thinking*: the Emperor Claudius had threatened them, that like the Sugambri or Sicambri (who were almost exterminated, and the remainder of them carried into Gaul) the name and memory of the Silures should not remain upon the earth. He had called to them (*no doubt*) by the mouth of his governors, proprætors, and prætors, and had *commanded them to come peaceably to Rome to be killed:* proclamation after proclamation, *most likely*, followed to the same effect; but such was their peculiar obstinacy, says Tacitus, '*præipui Silurum pervicacia*,' that they would not submit *to have their throats cut quietly.* This *tenaciousness of life*, which is observable in *eels, and some few animals not endowed with the faculty of reasoning*, may be excused in the *uncivilised* natives of South Wales. There are those (*I am satisfied*), who *will not be surprised at their stubbornness* on this occasion, or *think them to blame in their determination*, and their *descendents* may even be *permitted to applaud their spirit, &c.*" P. 31.

There is too much trifling in all this; for although a certain liveliness of style may be very necessary to embellish a dry subject, yet it should never be permitted to fall into mere verbiage.

For the historical notices of this part of Wales during the four first centuries of the Christian era, Mr. Jones acknowledges himself indebted to the Roman historians; for the next series of ages, down indeed almost to the Norman conquest, his chief authorities are the manuscripts

of the *Arwydd-feirdd*, or Welsh heralds, who have long been famous for the extent of their genealogies, and whose documents, however incorrect, or fabulous, are the only ones "to be found that treat of that part of the principality now called Brecknockshire." Though our author by no means places implicit confidence in these manuscripts, which abound in anachronisms, and frequently contradict each other, yet he certainly pays to them more deference than they deserve; and in several instances seems to dwell upon them with that sort of provincial fondness which to the mere English reader would indicate a weakness of judgment.

The third chapter pursues the history of Breconshire, from the reign of Brychan Brecheiniog to that of Cradoc Fraich-fras, or Cradoc of the Mighty Arm. In this chapter there is a great deal too much irrelevant matter. The actions of Brychan, as prince of the country, were perhaps necessary to be detailed; yet these, with the exception of his having from thirty-four to fifty children (for the accounts differ) by three wives, are passed over in a few words; whilst those of his offspring, the "saints and saintesses of the family," are dwelt upon with more complacency than their legends warrant, or that their slight connexion with the proper subject of this work required. The ninth daughter, called *Gwawr*, signifying Aurora, or the dawn, was wife to Elydr Llydanwyn, and mother to Llywarch Hên, or Llywarch the Old, the celebrated poet. Cradoc Fraich-fras, a grandson of Brychan, was one of the knights of King Arther's Round Table, and lord-keeper of "y Castell Dolorus." His wife, Tegau Eurfron, or, as our author conceives it should be written, *Teg ei Fron*—that is, Fair-bosom—possessed three valuable ornaments, of which she alone was reputed worthy;—her knife, her golden goblet, and her mantle; the last of which was considered "one of the thirteen curiosities of Britain," as it "would not fit, nor could it be worn by, any but a chaste woman." In Percy's Reliques of Ancient Poetry, is a ballad on this subject.

In the fourth chapter, the history is continued till the conquest of Breconshire about 1092, by Bernard Newmarch, a Norman soldier, said in several Welsh pedigrees to have been uterine brother to William the Conqueror, but very erroneously. Here we have some account of the wars between the Britons and the Saxon King Offa, who, as a boundary of the two countries, formed the well-known

dyke which bears his name, and which till the period of the Norman invasion was regarded as such a complete line of demarcation, that Earl Harold ordained that every Welshman found on the English side of it without license, should have his right hand cut off by the king's officer. Offa, who gave a final defeat to the confederated Welsh at Morfa Rhuddlan, or Rhuddlan Marsh in the Vale of Clwyd, in Flintshire, marked his victory with almost indiscriminating slaughter; and even carried his vengeance so far, as to massacre his prisoners in cold blood. The memory of this tragic event has been peculiarly transmitted to our age, by the ancient Welsh tune called Morfa Rhuddlan, the music of which, as set in a natural key by "the late celebrated blind Parry," is given by Mr. Jones; who, in proof of its impressive and affecting melody, acquaints us that, when it was first played upon the harp to the late Colonel Chabbert, "it brought tears into his eyes, while he observed, that he was sure it commemorated the defeat of a great army."

In the fifth chapter, we learn that Bernard Newmarch, the better to secure the stability of his new possessions, married Nest, grand-daughter of Griffith ap Llewelyn, Prince of North Wales, a lady of meretricious character, and who, before her marriage, had by Fleance, son of Banquo King of Scotland (who fled to Wales, to avoid punishment for a murder), a son, afterwards called Walter Stuart, or the Steward, ancestor to the royal house of Stuart. After Bernard's decease, she became the means of depriving her eldest son, Mahel, of his inheritance, by swearing before Henry the First, of England, that he was not the child of her late husband. This she did in revenge for the disclosure of an intrigue which Mahel had discovered that she carried on with a certain knight whose name has not descended to us. In consequence of this, the *lordship* of Brecknock, as it had now revolved into from a petty kingdom, became the possession of Milo Fitzwater, Earl of Gloucester, *jure uxoris;* he having been married to Sybil, daughter of Bernard Newmarch. This was the nobleman who, in reward for the eminent services which he rendered to the Empress Maud, during her contention for sovereignty with the usurper Stephen, was created by her Earl of Hereford by patent; and this is the first creation of the kind that occurs in English history. By the instrument, as given in Rymer's Fœdera, tome i. p. 8, it appears also, that together with the "moat and castle of Hereford, with

the third pennies of the rent of the borough and of the pleas of the whole county," the Empress gave to him *real fiefs*, in the personal services of Robert de Chandos, Hugh Fitzwilliam, and Robert de Corneill. This nobleman was accidentally slain by an arrow, discharged by one of his own knights at a stag that was passing between them, on Christmas Eve, 1143 or 1144. Lord Lyttelton, in his Life of Henry the Second, states, that even the "household and table of the Empress Maud were for a time kept at Milo's expence in the castle of Gloucester;" and we are told, by our author, that the *benevolence* * of the Welshmen of Breconshire "frequently furnished a part of the repast of her imperial majesty."

On the extinction of the male line of Earl Milo, his great possessions were divided among his daughters and coheiresses; and Brecknock, &c. became the property of Philip de Breos, Lord of Builth, in right of his wife Bertha, the earl's second daughter. His son, William de Breos, married Maud, daughter of Reginald de St. Waleri, who is styled by our author "the *Semiramis* of Brecknockshire," and who appears so often to have dared the vengeance of King John, that he was at last provoked beyond all forgiveness, and caused her to be immured within the walls of a castle, with one of her sons, and there suffered them to perish for want of food.

"Under the corrupted name of *Moll Walbee*" (says Mr. Jones), "we have her castles on every eminence, and her feats are traditionally narrated in every parish. She built, say the gossips, the castle of Hay in one night; the stones for which she carried in her apron. While she was thus employed, a *small pebble*, of about nine feet long and one foot thick, dropped into her shoe. This she did not at first regard; but in a short time finding it troublesome, she indignantly threw it over the river Wye, into Llowes churchyard in Radnorshire, about three miles off, where it remains to this day, precisely in the position it fell, a stubborn memorial of the *historical fact*, to the utter confusion of all sceptics and unbelievers. It is

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* "Upon the conquest of Breconshire by Bernard Newmarch, and upon erecting castles in the county by the Normans, they compelled the tenantry to provide a certain number of cattle for the lord's larder, yearly, in proportion to the quantity of lands they held. This exaction, in an exulting and sarcastic phraseology, they called the '*benevolence* of the Welshmen.' The *vuwch* larder, a memento of this custom or subjection, is known and recollected at this day; and the figure of a cow, rudely carved in wood, was, until very lately, seen over a window in the present manor-house, within the castle of Brecknock." P. 104.

very extraordinary what could have procured to Maud this more than mortal celebrity: she was no doubt a woman of strong masculine understanding and spirit, yet her exploits in Breconshire, where she is so famous, are not detailed either by history or tradition, except in the absurd tale just related. King John, in his declaration against De Breos, seems to hint pretty clearly that the grey mare was the better horse; and it is evident, whatever her merit was, that she had considerable influence and interest in this country, as her name, though corrupted, is familiar to every peasant, while her husband's is unknown, or known only to be detested." P. 113.

De Breos, after a life of bloodshed, oppression, and treachery, became at last a miserable exile; and being obliged to seek refuge in France, lived for some time under the humiliating disguise of a beggar; till, wearied out by the pangs of a wounded conscience, and the miseries of poverty, his spirit sank to rest in the year 1212, or 1213. His eldest surviving son, Engidius, Bishop of Hereford, taking advantage of the troubles in which King John was involved, soon afterwards obtained possession of his father's inheritance, in which he was succeeded, anno 1215, by his younger brother Reginald, whose eldest son, named William, by his first wife Grisseld, daughter of William Bruere, Lord of Bridgewater, became his successor; his second wife was Gwladis, daughter of Llewelyn ap Jorwerth, Prince of North Wales.

William de Breos, whom the Welsh called Black William, assisted Henry the Third in his wars against Llewelyn; but being made prisoner by that prince, was confined by him in one of his castles, and for some time treated with great hospitality. During his imprisonment, he is said to have carried on an adulterous intercourse with Joan, Llewelyn's wife, who was a natural daughter to King John by Agatha, daughter to Robert Earl Ferrers, fourth Earl of Derby. This intrigue is stated to have remained undiscovered till after his liberation from confinement on payment of a large sum of money, and the surrender of his castle of Builth; but it being then made known to Llewelyn, the latter invited the unsuspecting De Breos to a feast at his court, and having by this means again got him into his power, he first "reproached the profligate with his crime, and then commanded him to be ignominiously dragged out of his presence, and hanged without further trial or ceremony upon a tree growing on a neighbouring hill." Pennant states, that the castle where the intrigue is said to have been detected, stood upon a very large artificial mount,

at the entrance of a deep glen, near Aber in Carnarvonshire;—

"and the tradition of the country is, that a bard of the palace accidentally meeting with the princess, who was ignorant of the fate of her paramour, thus impudently accosted her;—

'Diccyn, Doccyn, wraig Llewelyn!
Beth a roed' am gweled Gwilym?'

Hark 'e, Dame! say what wilt thou
Give to see thy Gwilym now?

To which the Englishwoman is supposed to have been such a fool, as to have answered flippantly, and in tolerable Welsh rhyme,—

'Cymru, Lloegr, a Llewelyn,
A rhown y gyd an gweled Gwilym.'

Wales, England, and Llewelyn too,
I'd give, my William's face to view.

Upon receiving this answer, the bard, it is added, showed her the body of her favourite suspended on the branch of a tree."

"Such is the story," says Mr. Jones, "as related by many historians, and confirmed in some degree by tradition; but, notwithstanding this, there are many reasons which render it liable to suspicion, and make its veracity extremely doubtful." These reasons are detailed as follows; and we think them fully sufficient to establish the fact that De Breos's death was not occasioned by any adulterous connexion with the wife of Llewelyn.

"In the first place, Matthew Paris, who is one of the earliest authors that assigns the jealousy of Llewelyn as the cause of De Breos's death, gives it as a report only—'*ut dicebatur*' are his words; and he afterwards informs us, that among the charges against Hubert de Burgh were, 'stealing a precious stone from the 'King of England's treasury, which had the virtue of rendering the 'wearer of it invulnerable in battle; sending it to Llewelyn the 'king's enemy; and *treacherously writing letters to the same Llew-'elyn, by which means the Prince of Wales was induced to hang 'William de Breos as a common thief.*' In the second place she was, to use a common phrase, old enough to be De Breos's mother—she was married to Llewelyn in 1201, or the beginning of 1202: supposing her therefore to be only twenty years of age at that period, she must have been nearly fifty when William's captivity commenced. It must also be observed, that though the heroes of those days were not very delicate in their amours, it is extremely improbable that De Breos should have intrigued with the wife of his father's father-in-law; and that David ap Llewelyn, the son of the adultress, should have afterwards married Isabel the daughter of his mother's seducer. It seems also extraordinary that a woman, accused tauntingly of a crime of this nature, should avow it, and

avow it without hesitation, to one, who from the familiarity of his address evidently meant to insult her; and that in a language, too, in which it cannot be supposed she was an adept, unless her facility of acquiring a knowledge of it far exceeded that of her country-women of the present day. Lastly, we are told that her husband Llewelyn, in honour of her memory, soon after her death, in the year 1236, erected the Franciscan monastery of Llanfaes, in Anglesea, to enshrine her tomb; so that, upon the whole, it may fairly be concluded, that if any thing was said about this familiarity between William de Breos and the Welsh princess, it was only meant to furnish a pretence for his death, which the tortuous policy of the times suggested, and to which it is by no means improbable that Herbert de Burgh, from a personal quarrel, or to get rid of a troublesome neighbour, by falsehood or artifice, contributed." P. 131.

In the sixth and seventh chapters, the history of the lordship of Breconshire is traced through the families of Bohun, Stafford, &c. till the reign of James the Second, which, by some strange oversight in the leading paragraph to the seventh chapter, would, in the estimation of our author, appear to be regarded as the 'present time.' These divisions of the work contain much interesting and valuable matter; yet by far the greater part is misplaced, as it more peculiarly belongs to the pages of the general historian than to the delineation of a particular district. This fault indeed does not exclusively attach itself to Mr. Jones; it runs through most of our county histories, the writers of which seem to forget that every well-furnished library (and in scarcely any other will these kind of publications be found) must necessarily contain all that extended information on national concerns, which they descant on so diffusedly, that the repetition palls upon the ear, and sickens the understanding. Let us, however, not be misunderstood: there are cases, such as the perversion of historical fact in general history, in which it becomes the duty of the provincial writer to employ all the advantages obtained from local situation and local inquiry, in order to elucidate the truth. Our meaning will be illustrated by reference to the contradiction given above to the presumed adultery of Llewelyn's wife, and still further exemplified in the account of the death of Llewelyn ap Griffith, which we shall presently insert; but passages such as these (and we could quote many similar), drawn from Dugdale's Baronage, cannot surely be considered as having any possible connexion with the history of Breconshire.

"Our first lord, of the name of Stafford, was created Duke of

Buckingham by King Henry the Sixth, in the twenty-third of his reign, when a whimsical dispute arose about precedence between him and Henry Beauchamp, created at the same time Duke of Warwick, which was as whimsically determined by an act of Parliament, ordaining that they should take precedence, one one year, and the other the next year, and that their posterity should have precedence according as who should first have livery of their lands. Luckily, the Duke of Warwick died without issue; whereupon Humphrey, to prevent the agitation of so important a question in future, obtained a grant upon the 22d of May, in the twenty-fifth of Henry the Sixth, unto himself and his heirs, for precedence above all dukes whatsoever, whether in England or France, excepting only such as were of the blood royal." P. 170.

Mr. Jones remarks, in a note, though somewhat *in*elegantly we think, that "the business might have been settled with infinitely less trouble by the *toss of a halfpenny*," than by act of Parliament.

The death of Llewelyn ap Griffith, "the last and greatest of the Welsh princes," who for a time most gallantly withstood all the efforts of Edward the First to annex the principality of Wales to the English crown, has been "described in so confused and unintelligible a manner by different authors, that those who know the country are more at a loss to comprehend the circumstances attending it than even strangers." From a review, therefore, of all the previous accounts, and a survey of the supposed scene of action, corroborated by the voice of tradition, Mr. Jones states the particulars of the fatal end of Llewelyn in the following words:—

"Led by the promises and flattered with the hopes of assistance held out to him by some men of power in the hundred of Builth and its neighbourhood, he [Llewelyn] ventured to march with his little army to Aberedwy in Radnorshire, three miles below Builth, on the banks of the river Wye, where it is said he expected to have held a conference with some of his friends: here, however, he found himself fatally disappointed; for instead of allies and partisans, whom he was encouraged to look for, he was almost surrounded in the toils and trammels of his adversary. A superior force from Herefordshire having had notice of his route from some of the inhabitants of this country, approached under the command of Edmund Mortimer and John Giffard. Llewelyn, finding from their numbers that resistance would be vain, fled with his men to Builth; and in order to deceive the enemy, as there was then snow upon the ground, he is said to have caused his horses' shoes to be reversed: but even this stratagem was discovered to them by a smith at Aberedwy, whose name, as tradition says, was Madoc goch min mawr, or 'Red-haired wide-mouthed Madoc.' He arrived, however, at the bridge over the Wye, time enough to pass and break it down, before his

pursuers could come up with him: here therefore they were completely thrown out, as there was no other bridge over the Wye, at that time, nearer than Bredwardine, thirty miles below.

"Thus foiled and disappointed of their prize for the present, the English immediately returned downwards, to a ford known to some of the party, about eight miles below, now a ferry called Caban Twm Bach, or Little Tom's Ferry-boat. In the interim, it would seem that Llewelyn must have gained sufficient time to have distanced his followers, if he had made use of it; but he had not yet abandoned the expectation of meeting with assistance, and some hours may have been employed with the garrison of the castle of Builth, who, awed by the approach of Mortimer, refused to treat with or support him.

"Stowe says, 'he was taken at Builth Castle,' where, using 'reproachful words against the Englishmen, Sir Roger le Strange 'ran upon him and cut off his head, leaving his dead body on 'the ground.' It is by no means improbable that he should have accused the garrison of Builth and the inhabitants of that country of perfidy; and, as Stowe says, used reproachful words towards the English: he may also have bestowed upon the men of Aberedwy as well as of Builth that epithet which has stuck by them ever since*, but he certainly was not slain at Builth Castle, or by Sir Roger le Strange; for being here repulsed by those from whom he had expected support, and baffled in his attempts to reduce them to obedience, he proceeded westward up the Vale of Irvon on the southern side, for about three miles, where he crossed the river a little above Llanynis church, over a bridge called Pont y Coed, or the Bridge of the Wood, &c.—This passage once secured, he stationed the few troops who accompanied him on the northern side of the river, where from the ground being much higher and more precipitous than the opposite bank, and at the same time covered with wood, a handful of men were able to defend the bridge against a more numerous enemy. In this situation he preserved a communication with the whole of Brecknockshire; and as he supposed that the river was at this season of the year [the depth of winter] wholly impassable, he waited with confidence and security while he commanded the pass, in hopes to hear further from his correspondents, or in expectation of being reinforced from the westward. By this means the English forces gained sufficient time to come up with him, and appearing on the southern side of the Irvon, made a fruitless attempt to gain the bridge; and here they probably would have been compelled to abandon the pursuit, or at least Llewelyn might have escaped in safety to the mountains of Snowden, if a knight of the name of Sir Elias Walwyn, a descendent of Sir Philip Walwyn of Hay, had not discovered a ford at some little distance, whence a detachment of the English crossed the river, and coming unexpectedly on the backs of the Welsh at the bridge, they were immediately routed, and either in the pursuit,

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* "Bradwyr Aberedwy! Bradwyr Buallt!—Traitors of Aberedwy! Traitors of Builth!"

or while he was watching the motions of the main body of the enemy, who were still on the other side of the river, he was attacked in a small dell about two hundred yards below the scene of action, from him called Cwm Llewelyn, or Llewelyn's dingle, and slain unarmed (as some say) by one Adam de Francton, who plunged a spear into his body, and immediately joined his countrymen to pursue the flying enemy.—When Francton returned after the engagement in hopes of plunder, he perceived that the person he had wounded, and who was still alive, was the Prince of Wales; and, on stripping him, a letter in cypher and his privy seal were found concealed about him. The Englishman, delighted with the discovery, immediately cut off his head, and sent it as the most acceptable present that could be conveyed to the King of England. The body of the unfortunate prince was dragged by the soldiers to a little distance, where the two roads from Builth now divide, one leading to Llanafan, and the other to Llangammarch: here they buried him, and this spot has ever since been known by the name of Cefn y Bedd, or Cefn Bedd Llewelyn; that is, the ridge of Llewelyn's grave." P. 139.

Thus fell the brave Llewelyn. His body, notwithstanding the intercession of Maud, or Matilda Longespee, to procure for it the rites of Christian sepulture, was suffered to rot in the unhallowed ground where it had first been deposited; and with still greater unfeelingness, as we learn from Matthew of Westminster, and other writers (for Mr. Jones drops the subject with a short panegyric on the virtues of Llewelyn), the head of the ill-fated prince was, by the king's orders, conveyed to London; where being met by the citizens in cavalcade, it was placed on the point of a lance; and the crown having been encircled with a silver chaplet, in derision of a pretended prophecy, it was paraded through the city in triumph, with the sound of trumpets and horns, and scornfully set upon the pillory in Cheapside. Here it continued some hours exposed to mockery and brutal insult; and it was at last carried to the Tower, and fixed upon the walls, crowned with a diadem of ivy. In the following year, anno 1283, the head of David ap Griffith, Llewelyn's brother, who was ignominiously hanged and quartered as a traitor, for bravely defending the independence of his country, was also brought to the Tower, and fixed up near that of his ill-fated relative.

From the particulars already given, the reader will readily appreciate the merit of the historical part of this volume, which now begins, much too decidedly, to identify itself with the general history of the nation.

The eighth chapter treats of the religion of this district,

from the earliest notices by the Roman writers, mingled with whatever of tradition, derivation, or record, could be supplied from other sources. Here, as might be expected, we find many particulars of *Druidism*, which our author strenuously defends, and with complete success, from the imputations cast upon it by Tacitus and other Romans, who have presumed to characterise it as barbarous and odious; without having acquired any adequate knowledge either of its principles or practice. In support of that striking characteristic of the druidical or bardic system, *oral record*, Mr. Jones says,—

"It cannot be denied that the plain undeviating rules of right and wrong are communicated in very few words; and that the eternal and immutable maxims of truth and justice require neither the aid of parchment or paper, nor even the more durable monuments of brass or stone, to be perpetuated: they are written in an universal language, and in characters equally indelible, though invisible, in the breast of the ignorant and the learned, 'the saint, the savage, and the sage.'" P. 200.

We cannot altogether assent to this. If it proves any thing, it proves too much; for even oral record *itself* would be superfluous, if these "eternal and immutable maxims of truth and justice" were really impressed within the breasts of the *ignorant*, as well as of the wise. That mankind, even in the lowest and most degraded state of nature, have a capacity to receive these truths, we are willing to acknowledge; but the vast diversity of opinion, as to what actually constitutes vice and virtue, which has existed in every age of the world, proves that there are no *innate* feelings in man to direct him in his choice of good and evil. If there be any one maxim that to a cultivated understanding would seem the most likely to be implanted in every heart, it is that which, in the language of the Mosaic dispensation, is contained in the words—"Thou shalt not kill!" Yet in every part of the globe we are at present acquainted with, where man exists in a state of nature, we find that the taking away the life of a fellow-creature is scarcely held in any kind of abhorrence. To an European mind, the destruction of children is one of the greatest crimes; yet, in some islands of the Pacific Ocean, infanticide is a common custom; and in China, the exposure of infants, on whatever motives of necessity it may be justified, is known to be frequently attended with death. In Europe, filial ingratitude is held to be detestable; yet the Hindoos expose their sick parents to the waves of the Ganges, with-

out a thought of guilt, or a feeling of remorse. The Indian Bramin, too—he whose trembling heart shrinks from the destruction of the meanest reptile, and who envelopes his mouth and nostrils in a thin veil, lest a poor fly should be drawn in and perish—even *he* can light the funeral pyre, and feel pleasure in the act, on which the living and the dead are reduced to ashes in the same flames! But what more than all, perhaps, will tend to prove the weakness of the position to the mind of him who has advanced it, is the fact stated by Cæsar, that the *Druids* of Gaul offered sacrifices of *human victims.* Where then shall we seek for that all-informing sentiment that should direct the ignorant to virtue? In the untutored breast it does not, it cannot, exist. To affirm therefore that it equally animates the bosom of "the saint, the savage, and the sage," may do to "round a period;" but, alas! the frail condition of human nature most indubitably evinces that the affirmation is untrue.

The summary of the opinions of the Druids in respect to the Divinity is given in the eloquent language of Mallet; in whose Northern Antiquities it describes the early tenets of the Scandinavians. We shall here re-quote the passage, premising only, that the words printed in italics are those of our author.

"*The Druids first and principally inculcated the love of virtue and the detestation of vice, acknowledged and believed in the being* of a supreme God, Master of the Universe, to whom all things were submissive and obedient. They called him the Author of every Thing that existeth; the Eternal, the Ancient, the Living and Awful Being; the Searcher into concealed Things; the Being that never changeth. They attributed to this Deity an infinite power, a boundless knowledge, an incorruptible justice. They were forbidden from representing him in a corporeal form: they were not even to think of confining him within the inclosure of walls; but were taught that it was only within woods and consecrated groves they could serve him properly; as he seemed to reign there in silence, and to make himself felt by the respect he inspired." P. 200.

Our limits will not permit us to follow Mr. Jones in his account of the druidical religion; nor is it perhaps particularly necessary, after the ample extracts from Mr. Owen's description of the bardic system, so recently inserted in our review of Sir R. C. Hoare's translation of Giraldus*.

" * See Antijacobin Review, Vol. 31. P. 130. 133.

In some few particulars the accounts vary, but the more essential features are the same. Our author seems fully inclined to acquit Edward the First of the inhuman policy ascribed to him of commanding the massacre of all the Welsh bards that fell into his hands; and we most readily accord with him in this acquittal, however widely a contrary belief has been spread, through the impression made by Gray's beautiful Ode, beginning,

'Ruin seize thee, ruthless king!'

In pages 221 and 222 is inserted a petition that was presented to the Pope, from the Princes of North and South Wales, in behalf of the British Church. Among the grievances complained of in this petition, was that of "sending them *English bishops*, ignorant of the *manners* and *language* of the country," and who consequently "could neither preach the word of God to the people, nor receive their confessions, but through the *medium of interpreters.*" In a note to this passage, which from its extreme illiberality we should rather suppose had been foisted in unknown to Mr. Jones, than to have proceeded from his pen, so opposite is it to the general character of the work, there is an assertion which we can *almost* take upon us positively to contradict from our own knowledge: but first let us give the note.

"This rule of the English court [that is, sending English bishops] is founded in *wisdom* and *sound policy;* insomuch that *it has been confirmed and acted upon up to this day.* There is no knowing *what mischief* a bishop, who can *speak and preach in the British tongue,* may do among an irascible people, as the Welsh undoubtedly are: besides, the *soil of that country* is miserably poor, and *does not produce men of sufficient learning* to entitle them to hold the dignity."

Now in one of our autumnal excursions through the principality of Wales, we stopt on a Sunday at Bangor, and, going into the cathedral of that small city, *heard* a part of the service delivered in the *Welsh language*, and were there informed that the person officiating was the "*Bishop of Bangor.*" We shall not comment on the unguarded expression of the *soil* of Wales being *too poor* to produce *men* of *sufficient learning* for a *bishopric*, any further than by asking what the *barren soil of a country* has to do with *learning?*

The eighth chapter, which treats of the laws of Wales, is very interesting; and here, as may be imagined, Mr. Jones, who is a professional man, is "quite at home."

He commences by giving a general view of the institutions which Hywel Dda, or Hywel the Good, is stated to have raised about the year 940, on the ancient basis laid down by Dyfnwal Moel-mûd, whose name has been latinized into Dunwallus Molmutius, and who is said in the Welsh Chronicles to have reigned over Britain upwards of 430 years prior to the commencement of the Christian era. These laws of Hywel Dda have been often quoted; and many of them are as remarkable for their wisdom, as others are for their whimsical singularity. We shall give some extracts, as we believe the entire code has never yet been translated into English.

" The distinguishing and general characteristic of this system was the making satisfaction, in money, cattle, or other effects, for *all* offences and crimes, murder not excepted; for injuries, to the person; for privation of property, to the party complaining of the grievance; for murder, to the relations of the deceased; and in this latter case, much pains were taken and labour employed, under various circumstances and in different degrees of affinity, to ascertain who were entitled to receive this compensation, which was more or less in proportion to the rank the deceased held in the community; but even on this serious subject there were now and then distinctions, to us apparently ludicrous, and certainly not at this moment to be accounted for. 'The learned in the laws,' says one of these ordinances, 'have determined, that for committing 'adultery with the king's consort, killing his ambassadors, or vio-'lating his protection, the offender shall forfeit to his majesty a 'golden cup, having a cover to it as *broad as his face*, as thick as 'the thumb of a plowman who has been nine years in that employ; 'a silver rod of the same height of the king, and as thick as his 'thumb; a hundred cows for every cantrefi which the offender 'possessed; and a white bull * with red ears for every hundred 'cows; but if the cows are of a dark colour, then a black bull with 'every hundred. For the murder of the King of North Wales, this 'fine shall be tripled.' " P. 233.

" Much pains are taken in these laws to describe what articles of household furniture and other effects shall go with the husband, and what with the wife, in case of separation; and a laborious and impracticable attempt is made to fix a specific value upon every species of property, in case it should be lost, stolen, or injured: for instance, the king's blanket (the effeminate luxury of sheets

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" * There was a breed of this kind and colour upon the banks of the Towi, in Carmarthenshire, which were particularly valuable. Wotton, Richard's Welsh Dict. sub. verb. Ysgafrllynnig. Bingley in his Anim. Biog. says, that '*all* wild cattle are of this colour;' and this fine being laid upon the *whole* of Wales, seems to prove the truth of his assertion. V. ante in note, p. 121."

was then unknown) was worth one hundred and twenty pence; the queen's flesh-fork, twenty-four pence; the king's chess-board, one hundred and twenty pence; a bucket, one penny; a house-dog, even though he was [were] the king's, only four pence; while a shepherd's dog was equal in value to an ox, if it could be proved by his owner, and neighbours, upon oath, that *he was accustomed to precede the cattle to the field in the morning, and bring them home at night.* The purloining, destroying, or injuring of any of these effects or animals was punished in general by mulct, in the same manner, though in a lighter degree, with the death of the king. The legislators have proceeded to recapitulate with a tedious minuteness, and apparently with a peculiar whimsicality, the remedies in case some of these animals did any mischief to the property of those to whom they did not belong; and it should sometimes seem as if they meant to punish the fowl or beast himself, and endeavoured to make him sensible of his crime; as when they enacted that if *geese* were found trespassing in corn, it was lawful to *kill* them with a stick as long as from the elbow to the tip of the middle finger; if in a barn or rick-yard, to squeeze them to death with a forked stick placed on their necks; if a *cock* trespassed, one of his spurs might be cut off; if a *calf*, in corn, he might be kept a whole day without sucking, and then liberated; and if a *hen* was caught filching, she might be detained till she laid an egg." P. 234, 235.

The tenure by which the lands were universally held in Wales, in ancient times, was that of *gavel-kind*; which indeed from the custom of various manors in many parts of England, as well as from its general prevalence in Kent, would seem, at some distant period, to have obtained throughout the whole island. Mr. Jones supposes the word *gavel-kind* to be a corruption from *gafael-gynt*, signifying of *ancient tenure*; for example, "*yn ol gafael yr amseroedd gynt, i. e.* according to the tenure of ancient times." The English practice of "arraigning a recovery," which to the disgrace of British jurisprudence is still suffered to disgrace the code with its *fictions*, and unintelligible gibberish, compounded from three languages, appears to have been borrowed from the Welsh.

The account of the government of the bordering counties under the Lords Marchers, includes many particulars of much interest to all who would obtain a thorough acquaintance with the history of this country. The severe laws enacted by Henry the Fourth against the Welsh, evince how greatly that sovereign was exasperated at the rebellion of Owen Glyndw'r; and how very imperfectly the mutual interest of the two nations was then understood. In this part, Mr. Jones, in some of those flippant

remarks which occasionally disgrace his composition, talks of "Carnaby Market, and *Billinsgate-street!*"—Where the latter is situated, we have yet to learn.

Henry the Eighth, to whom tyrannical and sensual as he was, we shall ever stand indebted for our emancipation from ecclesiastical thraldom, was the first to relieve Wales from the oppressive jumble of incoherent and jarring statutes under which its natives had long groaned. After various preliminary enactments, all of which tended only to show the inadequacy of half measures, the act of Union, or rather that of assimilating the laws and customs of Wales to those of England, was passed in the twenty-seventh year of the reign of this sovereign; who is thought by our author, to be far more deserving the appellation of the Welsh Justinian, than Edward the First was of that of the English Justinian, which was conferred upon him by the Lord Chief Justice Coke. By the same act, the different counties and shire towns of Wales were empowered to return representatives to Parliament. It was afterwards declared, 35th Hen. VIII. c. 2., that they were "entitled to the *same fees and wages* as the representatives of the English counties and boroughs; and provided that the writ *de solutione feodi Militis Parliamenti*, should issue to the sheriffs in Wales to levy them whenever required."

The tenth chapter comprises remarks on a somewhat heterogeneous assemblage of subjects, as language, manners, popular opinions and prejudices, customs, commerce, projects, turnpike roads, &c. The Welsh are described as possessing an "almost enthusiastic veneration for their ancient language;" to which, and to the *natale solum*, is ascribed all "that nationality of character which, surviving the ravages of time, still continues undiminished in the Cambro-British breast." In this part of his work, Mr. Jones comments on the errors of those writers who, either from prejudice or defective information, have drawn a false character of the natives of Wales; among others, that tenth wonder of antiquarianism, that benighted luminary of the Goths, the 'fretful Pinkerton,' comes for in distinguished and *deserved* reprehention. On this theme our author grows warm; and who can wonder that his indignation should be excited at language so vituperative against the Celts, as that which Pinkerton has poured forth with all the growling volubility of a triple-headed Cerberus. Those of our readers who have not seen the "Inquiry into the History of Scotland," will be surprised to learn with how

much virulent abuse a whole nation have been stigmatized by this gentleman, who in that fell spirit of wild eccentricity and invective which characterise so many of his opinions, but with a strange forgetfulness of common sense, affirms, that "the *Celtic* is of *all savage languages* the *most confused*, as the *Celts are* of *all savages* the *most deficient in understanding*," though in the same work he acknowledges himself to be "ignorant of the Celtic tongue!" Among the further examples of his scurrility quoted by Mr. Jones, are the following:—

"The Celts from all ancient accounts, and from *present knowledge*, were and *are* a savage race, *incapable* of *labour* or *even the rude arts*; being indeed *mere savages*, and *worse* than the *savages* of *America*, remarkable, even *to our own times*, for a *total neglect* of *agriculture* themselves, and for *plundering their neighbours*. The Irish Celts, the Scotch Celts, and the Welsh Celts, have *all alike* a claim to the *character*; and when it begins to pass away, it is a sign that, by intermarrying, the Gothic blood begins to exceed the Celtic, and that *the Celts* are *no longer Celts*, though so accounted *." Again, "the Celts *are* savages, *have been* savages *since the world began*, and *will be for ever* savages; mere *radical* savages, *not yet advanced* even to a *state of* barbarism; and if any foreigner doubts this, he has only to step into the *Celtic parts* of *Wales*, *Ireland*, or *Scotland*, and *look at them*; for they *are*, just as *they were*, incapable of *industry or civilisation*, even after *half their blood* is Gothic †." He assumes also that "*their language* is *derived from the English*; and to say that *the writer is a Celt*, is to say that *he is a stranger to truth, modesty, and morality*;" and to complete the whole, and crown this climax of abuse, he says, "what a lion is to an ass, a Goth is to a Celt ‡." P. 276, 277.

Such are the reveries of Mr. Pinkerton! He is not the only one, however, that is charged by Mr. Jones with "asserting *facts* without foundation:" the ephemeral tribe of tourists, who, buzzing through the principality like summer knats, blister the "fair fame" of its natives with their ill-concocted crudities, fall equally beneath his reprehension.

"One of these gentry" (says our author), "a *man of eminence and knowledge in his profession*, but who will not be persuaded that he does not excel in the sublime, though he has *no taste* for that style *further than dealing in the marvellous*, tells us he was disturbed at Crickhowel 'by a number of people who were *amusing themselves*, as his hostess informed him, with hearing the trial of 'a woman accused of SORCERY. The gentry and clergy,' says he, 'of 'the county are all met together, determined to have a *complete bout* 'of it in the assembly room *below* (which by the bye is above stairs), 'a trial in the morning, a feast in the afternoon, and a ball in the eve-

"* Dissert. p. 68. "† Ibid. p. 195. "‡ Ibid. p. 69, note.

'ning!!*—Mine hostess (good woman!) knows no more about the 'meaning of the word sorcery than she does of the crime. To say 'that there could be no such trial here, is almost superfluous, but the 'fact is, that *there was no such accusation.* There happened to be a 'monthly meeting of the magistrates of the hundred in the house 'when this traveller *and his nephew* came there, before whom a 'woman was brought, *not* for *witchcraft*, but for *imposing* upon 'the peasantry of the country, and *obtaining money* under *pretence* 'of *fortune telling*; and in the evening of the same day the gen-'tlemen and ladies of the vicinity had appointed an assembly, 'where, for ought [aught] I know, some of those very justices may 'have joined in the dance after the business of the day was over.' " P. 279.

So much, then, for the "trial for sorcery." We could ourselves quote many other instances of the marvellous, in the flights of this traveller of antiquarian celebrity, who "was wont," as Mr. Jones truly states, "to pursue his researches in company with *his nephew!*" or, at least, of a female who passed under that appellation; and whose sex we believe was once accidentally discovered at Salisbury.

The account of the popular superstitions and customs of the modern Welshmen is entertaining, as our readers will readily estimate from the following extracts.

"We have been frequently told that the Welsh are remarkably superstitious, and that most, if not all of them, believe in the reality of apparitions; this is idle assertion and mere conjecture: they have no more superstition nor credulity than falls to the lot of the humble inhabitants of an equal tract of land in any other part of the kingdom: they have, it is certain, their stock stories, their provincial demons and goblins, and their characteristic phænomena, with whom many are acquainted, most wish to hear of, and some few believe. Among the visionary beings of whom tradition tells, and whom imagination creates, we frequently hear of the fairies†, whom they call bendith eu mammau

"* Gent. Mag. 1805.

"† Fairies, or destinies, are of different origin; some proceed from the gods, some from the genii, and others from the dwarfs. The hornies or fairies sprung from a good origin, are good themselves, and dispense good destinies; but those men to whom misfortunes happen, ought to ascribe them to evil hornies or fairies. The dwarfs, from whom the evil fairies are supposed to have sprung, are described in the Edda 'as a species of beings bred in the dust of 'the earth, just as worms are in a dead carcase. It was indeed 'from the body of the giant Ymir they issued: at first they were 'only worms; but by order of the gods they partook of both 'human shape and reason; nevertheless they dwell in subterraneous 'caverns and among the rocks.' Edda, Fable the 7th, Mallet's North Antiq. Vol. II. p. 42."

and y tylwyth têg, *i. e.* the blessings of their mothers, the fairies or fair household, meaning that they were fair of form, though most foul in mind. The stories related of these fairies, as well as of witches, who were supposed to play tricks with the milk-maid, and spoil the butter, are similar to those heard in England. Fairies are undoubtedly of Gothic origin, as appears from Icelandic Sagas and the Edda, or Runic mythology: they were divided into good and bad, and regarded by the Northern tribes as having the absolute disposal of the human race. From the Goths the superstition spread, with their arms, among the nations whom they subdued and enslaved. The same idea prevailed on the continent of Asia, and particularly in the East. Mr. Mallet observes, that the 'notion is not every where exploded, that there are in 'the bowels of the earth fairies, or a kind of dwarfish and tiny 'beings of human shape, remarkable for their riches, their activity, 'and their malevolence.' In many countries in the North, the people are still firmly persuaded of their existence. In Iceland at this day the good folks show the very rocks and hills in which they maintain that there are swarms of these small subterraneous men of the most tiny size, but of the most delicate figures. Our Welsh fairies are certainly of the same family—hatched in the same hot-bed of imagination. Let us compare the legends of Edmund Jones* with the above description of Mr. Mallet. The latter tells us, they are little, active, and malevolent, and that they reside in rocks and mountains; 'the sad historian of 'Aberystruth says, they appeared often in the form of dancing 'companies; and when they danced, they, chiefly, if not always, 'appeared like children, and not as grown men, leaping and 'frisking in the air,' that they 'were desirous of enticing people 'into their company, and then used them ill;' that they 'were 'quarrelsome to a proverb, insomuch that it was said of people 'at variance, Ni chydunant hwy mwy na bendith eu mammau;' *i. e.* they'll no more agree than the fairies; that they 'seemed 'not to delight in open plain ground of any kind far from stones 'and wood, nor in watery but in dry grounds not far from trees.' The parallel is here remarkably correct, and the inference will naturally occur that both had the same origin. There are indeed few of our popular superstitions that may not be traced up to some opinion which was consecrated by the religion of the Goths or Celts; nor (to use the language of Mallet) 'need we always except 'those which seem in some respects to hold a conformity to doctrines 'or practices which the Christian religion alone could have taught 'us.'

"Besides these diminutive representatives of men, the Welsh have also fiends peculiar to themselves, or at least generally forgotten by the majority of the inhabitants of the island; these they call cwn Anwn† or Anwn's dogs. Anwn is translated by Owen, *unknown*; but it is rather as 'poor plodding Richards' has it, anwfn, *bottomless*;

"* History of the Parish of Aberystruth.

"† Cambrian Register, Vol. I. p. 179.

and the prince of this country who is personified in the Mabynogion may be called the king of immensurable darkness, of that boundless void or space in which the universe floats, or is suspended. This being (say the gossips) is the enemy of mankind, and his dogs are frequently heard hunting in the air, some time previous to the dissolution of a wicked person: they are described, in the beautiful romance to which I have referred, to be of a clear white colour with red ears; no one, with us, pretends to have seen them, but the general idea is, that they are jet-black.—To these dogs I conceive Shakespeare alludes in his Tempest, when he talks of noise of hunters heard in the air, and spirits in the shapes of hounds, and not to Peter de Loier, 'who,' says Malone in a note, [states that] 'Hecate* did use to send dogges unto men to fear and terrify them, as the Greeks affirmed.'

"The corpse candle, which precedes the death of some person in the neighbourhood, and marks the route of the funeral from the house of the deceased to the church, is also a very common topic among our peasantry, who believe it confined to the diocese of St. David's: a tradition is likewise very commonly received among them, which preserves the memory of certain extraordinary and wonderful feats of strength, performed by two oxen of prodigious size, called ychain banog, or the oxen of the summits of the mountains. Davies in his Celtic Researches calls them 'elevated oxen,' and supposes them to allude to a sacrifice made by Hu Gadarn, or Hu the Mighty; but whatever may have been the origin of the legends told of these oxen, the tradition seems to have been derived from the mythology of the Druids, and in some measure confirms the antiquity of the Triads, from whence it is evidently derived†.

"The funerals in Wales, and the ceremonies preceding and following them, very much resemble those of the Irish, as described in that admirable little volume, entitled Castle Rack Rent. The straw on which the deceased lay, is set on fire soon after the breath departs, which is a signal of that event. We have our gwylnôs or night of watching, and when ale can be procured in the neighbourhood, a llawennôs or night of rejoicing, though this latter phrase is more generally appropriated to the night before a wedding, when the friends of the bridegroom meet and spend the hours in mirth, for the supposed purpose of watching the bride and preventing her flight or concealment. These weddings were formerly attended with some very extraordinary customs, all of which are now disused in the towns and their vicinities; but in the hills some few remain, particularly what is called the

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"* The Prince of Anwn and Hecate are man and wife, and both are the parents of this fable. For this and many other peculiarities relative to Wales, Shakespeare was probably indebted to Sir John Price the antiquary, a native of Breconshire, who lived much in the English court in the reigns of Henry the Eighth and his daughter Elizabeth."

"† See Triad 75 in the first volume of Myvyrian Archæology.

Bidding; and we still occasionally see the herald of this event announcing it to the friends, relations, and acquaintance of the bride and bridegroom. He bears in his hand a long hunting pole or staff, to the top of which is nailed or tied a bunch of ribbons of various colours: after greeting the family as he approaches the house, leaning upon his support like the datceiniad pen pastwn of old, he with great gravity and solemnity addresses them nearly in the words mentioned in the Gentleman's Magazine of December 1791, page 1103 *, with this difference, that in Brecknockshire fish is not enumerated among the dainties of which the guests are invited to partake: the form of this invitation I have endeavoured in vain to obtain, though it is still occasionally heard in the Highlands; but the substance is a promise of cakes and ale, pipes and tobacco, chairs to sit down on, &c., and an undertaking on behalf of the intended bride and bridegroom, that they will return the favour to such of their visitors as may thereafter claim it.

" On the evening preceding the marriage, the bride's female friends bring her several articles of household furniture: this is called stafell †. On the morning of the ceremony, the lady affects coyness, and sometimes conceals herself, but is fortunately always discovered and rescued from the party who are resolved to carry her off. Upon approaching the church, another scene of confusion and bustle ensues: it should seem now, that some of the company are determined to prevent the celebration of the marriage; one of her male friends, behind whom she is mounted on horseback, though generally without a pillion, makes many attempts to escape and run away with her; but the companions of her future husband succeed in dragging her (" nothing loth") to the altar. Upon this occasion, the racings and gallopings on both sides are really alarming to by-standers unaccustomed to these exhibitions; and it is astonishing that more accidents have not happened in these sham flights and pursuits. Previously to the young couple's setting out for church, as well as at the public house in the village, where they generally retire for a short time after the ceremony is over, the friends of both parties subscribe, according to their abilities, each a few shillings, and the sum is particularly noticed by one of the company; as it is expected to be returned to every person

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" * The intention of the bidder is this: with kindness and amity, with decency and liberality, for Einion Owen and Llio Elis, he invites you to come with your good-will on the plate; bring current money; a shilling, or two, or three, or four, or five; with cheese and butter we invite the husband and wife, and children, and men-servants, and maid-servants, from the greatest to the least: come there early, you shall have victuals freely, and drink cheap, stools to sit on, and fish if we can catch them; but if not, hold us excusable; and they will attend with you when you call upon them. They set out from such and such a place.

" † Literally the chamber, but it means here furnishing, or urniture for the chamber.

then present who may thereafter be entitled to it on a similar occasion; for this contribution has been long settled to be of the nature of a loan, and has been sued for and recovered at law." P. 284—9.

In the eleventh chapter are particulars of the agriculture, soils, tenures, farms, cattle, sheep, &c. of Brecknockshire. These, though all subjects of eminent local importance, will not greatly interest the general reader, and we shall therefore hasten to conclude our account of this volume; which closes with an Appendix, containing several tables of the population of the county at different periods; the genealogies of *Brychan Brecheiniog*, Prince or Lord of Brecknock, and his descendants, from about the year 1100 to the present time; lists of sheriffs, judges, and members of Parliament; and various other papers, illustrative or explanatory of the information detailed in the body of the work. The consideration of the second volume must be reserved for our next; together with our remarks on the engravings in the present one.

(*To be continued.*)

Coxe's *Memoirs of Lord Walpole.*

[Concluded from P. 181 of this Volume.]

AFTER citing such a flagrant instance of the "vain conjectures," "perverted reasonings," and "inaccuracy of quotation," by means of which Belsham has contrived to vilify his country, calumniate his sovereign, and violate the sanctity of historical truth; we shall extract a specimen of our author's style of narrative. It exhibits some of the fatal effects of dissentions in the British cabinet, and likewise developes the perverse policy which appears to have actuated the cabinet of Vienna during nearly a century.

"On his return to England [in 1739], Mr. Walpole found the people in a state of ferment and agitation, wild with schemes of vengeance for the Spanish depredations, and sharing in imagination the treasures of Peru and Mexico. He was not, however, hurried away by these dreams of vengeance and conquest; he had uniformly promoted the pacific system of his brother, and united with him in opposing the precipitate declaration of war.

"'About this time,' to use the words which conclude his apology, 'the depredations of the Spaniards on the British com-'merce in the West Indies, encouraged by the turbulent spirit 'of the Queen of Spain, and out of resentment for the great 'illegal trade, carried on contrary to treaty, by the English, with

'the Spanish American coast and ports, had given a handle to the 'disaffected and discontented party (increased by the accession 'of those in Parliament who belonged to the court of the late 'Prince of Wales), to raise a great ferment in the nation, to occa- 'sion warm debates in Parliament, and strong resolutions and 'addresses to the crown, against such violent proceedings; with an 'advice to his majesty to try once more amicable measures to 'obtain reparations, and to prevent the like injuries for the future. 'In consequence of which, a convention was negotiated and 'concluded with Spain, by which that king acknowledged our 'grievances, agreed to pay in three months a certain sum in 'satisfaction, and to discuss and determine in five months, by 'plenipotentiaries on both sides, the respective complaints, in 'order to put a final end to all differences between the two 'nations. This convention, after a long and solemn debate, was 'approved by Parliament; but most of the members of his ma- 'jesty's council, excepting Sir Robert Walpole and his brother, 'were so alarmed, and betrayed such apprehensions of the popular 'discontent and cries, that their Catholic majesties, being in- 'formed of it by their minister in England, and convinced that 'these clamours would force his majesty and his ministry 'into war with them, refused to make the payment of the money, 'stipulated for satisfaction, at the stated time; and consequently 'a rupture ensued between the two nations, in which France 'privately supported the Spaniards, while neither the Emperor nor 'the States seemed disposed to take any part.'

"From this period Mr. Walpole remained in England; but held no ostensible place under government. He did not, however, intermit his political labours; but continued the same attention to public business, and supplied the cabinet with numerous papers, deductions, and memorials, relative to the conduct of foreign affairs, during that critical period which immediately preceded and followed the death of the Emperor Charles the Sixth.

"His sagacity led him to foresee that the war with Spain must occasion a rupture with France, and to appreciate the necessity of forming some plan of united measures to counteract the preponderance which that power had acquired on the continent. He had no reliance on the co-operation of the Emperor, whose rash and impolitic schemes had reduced his country to a state of weakness and degradation*. Charles had no sooner concluded a pacification with France, Spain, and Sardinia, than, in alliance with Russia, he attacked the Turks, with the sanguine hopes of procuring an indemnification on the side of Hungary for his losses in Italy. Bnt the disasters of a single campaign compelled him to

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"* In one of his letters to Mr. Trevor, he says, 'We find they '(the court of Vienna) begin to open their eyes; it is better they 'should do it themselves, than we should pretend to lift up their 'eyelids for them; for we can't make them see if they have a 'mind to be blind: and if that be the case, things are well enough.' January 25, 1738-9.

desert his ally, and purchase a dishonourable peace, under the dictates and mediation of France, by the cession of Servia and the important town of Belgrade. His finances were exhausted, and his armies reduced and dispirited.

"Mr. Walpole well knew, from long experience, that the States would not take an active part in opposition to France, unless the barrier towns were put in a state of defence, and unless they were secure of being supported by an army, not depending on the uncertain contingents of the Austrian levies, but effective in the field. On considering the situation of the European powers, none appeared capable of promptly contributing this support, but the King of Prussia, who had an effective army of 80,000 men, and possessed a considerable treasure in reserve. Both Mr. Walpole and his brother had long urged the policy of forming an alliance with Prussia; but their proposals met with insuperable difficulties, from the inveterate antipathy between the houses of Brunswick and Brandenburgh, which originated in the reigns of Frederick William and George the First." VOL. I. P. 417.

The adverse consequences of an attachment to Austria and coolness with Prussia soon became evident, when Frederick the Great attacked Maria Theresa, and after a feeble resistance made himself master of Silesia; at the same time a powerful French force entered Germany. The news of this aggression aroused all the feelings of gallantry in the English people; the selfish and imperious conduct of the court of Vienna was instantly forgotten; nothing was remembered but the wrongs of a young, beautiful, and unoffending princess; and the minister, Sir Robert Walpole, felt himself obliged, contrary to his own judgment, and in deference to the popular sentiment, to propose a grant of 300,000*l.* to the Queen of Hungary. Sir Robert had laboured extremely to effect an accommodation between the Queen and the King of Prussia, but without success; and Mr. Walpole animadverts, in a letter to Mr. Robinson the English minister at Vienna, on the folly of Austria in refusing "to comply with the King of Prussia's demand of Lower Silesia including the town of Breslaw." He concludes by reprobating the "conduct of a court (of Vienna) whose bigotry, pride, and presumption, as if all mankind were made to be subservient to their views, I find cannot be altered with any alteration of condition or circumstances." Mr. Walpole, however, assisted his brother in supporting Austria, and relates the following anecdote, which proves "that the obstinacy of Maria Theresa was occasioned by the arts of *opposition*, and the ill-judged enthusiasm of the British nation." It deserves to be recorded as one of the many instances in which

envious candidates for places have produced great and lasting injuries to their country.

" ' At the request of Lord Orford, a person (alluding to himself) having represented to Count Ostein, the Austrian minister in London, the great advantages or fatal consequences of agreeing or disagreeing with Prussia, that minister promised to lay what was urged before his court in favour of the propositions of Prussia. At the same time the Parliament had voted 300,000l. for enabling his majesty to make good his engagements with the Queen of Hungary; and a certain great man (Lord Carteret), then in opposition, told Count Ostein, that the subsidy did not proceed from the good disposition of the ministry, but was extorted by the general voice of the Parliament and people. The Austrian minister accordingly changed his sentiments and language, and encouraged his court not to agree with Prussia; because England would spend the last drop of their blood, and the last penny of money, in support of the Queen of Hungary. The result was, that she obstinately rejected the alliance with Prussia, who entered into the measures of France.' " VOL. II. P. 9.

When we reflect on the hereditary mulierosity of the Austrian government, its shameful and abject slavery to popish superstition, its bigotry, pride, and presumption, during so many years, we can only account for its actual existence from the horror and detestation excited by the atrocities of the French revolution. It is singular that neither the general diffusion of knowledge, which has produced such changes in other states, nor the awful events which have recently passed in Europe, should not have induced some essential improvements in the civil and military administration of Austrian affairs. But so unchangeable does it appear to be, that all Mr. Walpole's remarks on it, above seventy years ago, seem perfectly applicable at the present day. "Pride and bigotry," says he, "will get the better, at the court of Vienna, even of danger and necessity."

The principal part of our author's second volume is composed of Mr. Walpole's private letters to Mr. Trevor, from 1740 to 1746, detailing his opinions and reflexions on domestic and foreign politics, and the cabals and divisions of the cabinet ministers. After the resignation of his brother, Mr. Walpole declined all public business, retiring quietly with the tellership of the Exchequer: this being a place for life, the virulent enemies of the Walpole administration could not dismiss him. The particular and private circumstances here laid before the public, the exposure of George the Second's secret partiality to Hanover, the

little selfishness and vulgar ambition of all the statesmen either in or out of place during his reign, and the mismanagement of public affairs, would be extremely interesting, did we not recollect that Mr. Coxe is rather an apologist than a biographer, that he passes over in silence any defects or errors in the policy of his hero, that he feels no reluctance at representing both the friends and the enemies of the Walpoles either as weak or depraved, and that he manifests not the least disposition to reprobate venality or reward merit; except the merit of the Walpoles. Mr. Coxe, however, is not so lenient to authors as to statesmen. In relating the King's attachment to Lord Bath, whom he was obliged to dismiss from office after forty-eight hours, and whom he ordered to write an account of the transaction, Mr. Coxe speaks freely of the "anonymous author of the Anecdotes of the Life of William Pitt, Earl of Chatham," and justly condemns him for slighting the word of the late Bishop of Salisbury, Dr. Douglas, by asserting that Lord Bath's account of the Granville administration was *fide indignus.*

"I think it a duty I owe to the public, in mentioning this wretched compilation, to declare, that, from the access I have had to the papers and documents of the times, I find the Life of the Earl of Chatham superficial and inaccurate, principally drawn from newspapers and party pamphlets, and interspersed, perhaps, with a few anecdotes communicated in desultory conversations by Earl Temple. In affecting to give a volume of important state papers, the editor has raked together a collection of speeches, memorials, and letters, the greater part of which are derived from periodical publications.

"It becomes a matter of extreme regret that the life of so great a statesman and orator has not been delineated by a more faithful and able hand." VOL. II. P. 137.

We think there is much truth in the King's remark, that the Duke of Newcastle "was not fit for a chamberlain to a petty court in Germany." We observe, however, that our author takes some pains to persuade his readers that Mr. Walpole was the first to recommend Mr. Pitt, afterwards Earl of Chatham, to office, and produces a long memorial purporting to be addressed to George II. to that effect. Yet Mr. Walpole, in a letter to Mr. Yorke, complained of the presumption of the young man, and observed, "the time is come that green years can dictate to grey hairs; infants are now politicians, and crush hydras in their cradles. Even experimental know-

ledge and wisdom belong to the young, and not the old, men of this age." On this Mr. Coxe takes occasion to remark, that,

"The strong expressions in this letter will remind the reader of Mr. Walpole's speech in the House of Commons, and the celebrated retort of Mr. Pitt, which is given in Chandler's Debates on a bill for the encouragement and increase of seamen in 1740, and echoed by Smollett and his copyists. Yet this celebrated retort of Mr. Pitt existed only in Johnson's imagination, who penned these debates; and is one of the instances which realise his assertion, that 'he took care the whig dogs should not have the better of it.' An anecdote, communicated by the late Lord Sydney, from the authority of his father, who was present, will exhibit the slender foundation on which Mr. Pitt's supposed philippic was formed. I give it in his lordship's own words: 'In a debate, in which Mr. Pitt, 'Mr. Lyttleton, and perhaps some of the Grenvilles, who were 'then all young men, had violently attacked Mr. Horace Walpole, 'he, in reply, "lamented that, having been so long in business, 'he found that such young men were so much better informed 'in political matters than himself; he had, however, one conso-'lation, which was, that he had a son not twenty years old, and 'he had the satisfaction to hope that he was as much wiser than 'them, as they were than his father." Mr. Pitt got up with great 'warmth, beginning with these words: "With the greatest reve-'rence to the grey hairs of the honourable gentleman!" Mr. Wal-'pole pulled off his wig, and showed his head covered with grey 'hair; which occasioned a general laughter, in which Mr. Pitt 'joined, and all warmth immediately subsided." VOL. II. P. 184.

Without detaining our readers with dry details of court and parliamentary cabals, and of Mr. Walpole's honest zeal to be useful to his king and country even when retired from office, we shall extract our author's contrasted character of Mr. Fox, first Lord Holland, and Mr. Pitt, first Earl of Chatham. The reader may again contrast these characters with those of their two younger sons.

"The persons [after the death of Mr. Pelham, in March, 1754] who now aspired to the management of the House of Commons, were Mr. Fox and Mr. Pitt, whose parliamentary abilities had for some time divided the suffrages of the nation, who had long fostered reciprocal jealousy, and who now became public rivals for power. Both these rival statesmen were younger brothers, nearly of the same age; both were educated at Eton, both distinguished for classical knowledge, both commenced their parliamentary career at the same period, and both raised themselves to eminence by their superior talents; yet no two characters were ever more contrasted.

"Mr. Fox inherited a strong and vigorous constitution, was profuse and dissipated in his youth, and, after squandering his private patrimony, went abroad to extricate himself from his embarrass-

ments. On his return he obtained a seat in Parliament, and warmly attached himself to Sir Robert Walpole, *whom he idolised*, and to *whose patronage he was indebted for the place* of surveyor-general of the board of works. In 1743 he was appointed one of the lords of the Treasury, and in 1746 secretary at war, which office he now filled. His marriage, in 1744, with Lady Caroline Lennox, daughter of the Duke of Richmond, though at first displeasing to the family, yet finally strengthened his political connexions. He was equally a man of pleasure and business, formed for social and convivial intercourse; of an unruffled temper and frank disposition. No statesman acquired more adherents, not merely from political motives, but swayed by his agreeable manners, and attached to him from personal friendship, which he fully merited by his zeal in promoting their interests. He is justly characterised, even by Lord Chesterfield, 'as having no fixed principles of religion or morality, and as too unwary in ridiculing and exposing them.' As a parliamentary orator, he was occasionally hesitating and perplexed; but, when warmed with his subject, he spoke with an animation and rapidity which appeared more striking from his former hesitation. His speeches were not crowded with flowers of rhetoric, or distinguished by brilliancy of diction; but were replete with sterling sense and sound argument. He was quick in reply, keen in repartee, and skilful in discerning the temper of the house. He wrote without effort or affectation, his public dispatches were manly and perspicuous, and his private letters easy and animated. Though of an ambitious spirit, he regarded *money as a principal object*, and power only as a secondary concern.

"Mr. Pitt, at an early period of his life, suffered extremely from the attacks of an hereditary gout; hence, though fond of active diversions, and attached to the sports of the field, he employed the leisure of frequent confinement in improving the advantages of his education, and in laying the foundation of extensive and useful knowledge, which he increased during his travels by an assiduous attention to foreign history and foreign manners. He is generally represented as of a haughty, unbending, and imperious temper, and too proudly conscious of his own superior talents; but they who thus characterise him, are ill acquainted with his real disposition. The repeated attacks of a painful disorder did not sour his temper, but rendered him more susceptible of the comforts of domestic, and the pleasures of social life. He was an agreeable and lively companion, possessed great versatility of wit, adapted to all characters and all occasions; excelled in epigrammatic turns, and light pieces of poetry, and even condescended to join in songs of mirth and festivity.

"On his return to England, he obtained a cornetcy of horse, which, with a small annuity from his family, was his only provision until he received a legacy of 10,000l. from the Duchess of Marlborough. From family connexions and early habits, he formed strict intimacy with his school-fellows, Mr. Lyttleton and the Grenvilles; attached himself to Lord Cobham, and became a partisan of Leicester House. In 1736, he came into Parliament for the borough of Old Sarum, and instantly commenced his opposition

to the administration of Sir Robert Walpole. His bitter invectives drew on him the resentment of the minister, and he was deprived of his cornetcy; but was recompensed by his own party with the appointment of groom of the bed-chamber to the Prince of Wales. He continued in opposition until the arrangement of the Broad Bottom ministry, when all the friends of Lord Cobham were gratified with places, except Mr. Pitt, who received the promise of some future employment when the King's antipathy could be removed. The attempt to introduce him into the office of secretary at war occasioned the temporary resignation of the Pelhams, which terminating in their re-establishment, Mr. Pitt was successively promoted to the posts of vice-treasurer of Ireland and paymaster of the forces.

"It is difficult to describe the precise characteristics of his parliamentary eloquence; his speeches were not so remarkable for methodical arrangement and logical precision, as for boldness of language, grandeur of sentiment, and the graces of metaphorical and classical allusion. They were not, however, distinguished by a continued glow of animated language, but illuminated with sudden flashes of wit and eloquence, which have been compared to the transient and dazzling splendour of lightning. 'His invectives,' to use the words of a contemporary statesman, 'were terrible, and uttered with such 'energy of diction, and stern dignity of action and countenance, 'that he intimidated those who were the most willing and the best 'able to encounter him. Their arms fell out of their hands, and 'they shrunk under the ascendant of his sublime genius*.'

"Among his eminent qualifications as an orator, that of turning his vindication into an attack, and from the defender becoming the accuser, was not the least conspicuous. Another excellence, not generally attributed to him, he also displayed in an eminent degree—the art of explaining what he had uttered with too much warmth, and of soothing the person whom he wished to conciliate. Mr. Pitt possessed great elevation of mind, and his ruling passion was the love of power; he was distinguished for his *disinterestedness* and *contempt of money*, which, being attended with a total want of economy, often involved him in pecuniary distresses. Although this sketch is generally confined to the public character of this great statesman, yet it would be unjust to omit one amiable trait of his domestic life. Though deeply immersed in the most important affairs of state, he never forgot the duties of a father, but always paid the most unremitted attention to the education and morals of his children." VOL. II. P. 318.

Any parallel between the character of these two fathers and their sons is unnecessary; the analogies even in this

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"* Lord Chesterfield's character of Mr. Pitt. The character and genius of Mr. Pitt's oratory are likewise well defined by a contemporary prelate (Bishop Newton), who frequently heard him in both Houses, and compared him to Pericles, 'who lightened, thundered, and confounded Greece.'

picture, which is executed with colours rather strong than brilliant, are sufficiently evident. We must observe, however, *en passant*, one singular trait which appears to apply very generally to all the whigs, notwithstanding their boasted independence, love of liberty, and political justice; we mean, that of their obtaining power through the corrupt influence of *prostitutes*, ycleped mistresses! To one of these relics of barbarous life, Amelia Sophia de Walmoden, called Countess of Yarmouth, did the first Lord Holland owe his place, power, and titles. It is also remarkable, too, that he should have courted the patronage of Sir R. Walpole, a man who was *convicted*, if not of peculation, at least of gross corruption. Thus, the first Lord Holland raised himself with his talents, by licentiousness, and intrigue—the first Earl of Chatham with his talents, by inflexible, moral, and political rectitude.

Mr. Coxe deserves our thanks for contrasting, in a note, the following opinions on the character of Bolingbroke, as they show what *verbiage* men will write, and call it history. Smollett's comparison to "a sainted shrine," we have no doubt is ironical, as it is perfectly applicable to the most depraved characters. Neither does Belsham's bombast, with all its "lofty fancies of science," (mere nonsense) "rosy bowers of pleasure," "gorgeous palaces of ambition," "subdued lustre," &c. soar quite so high as to attribute to him any moral virtue.

"It is remarkable" (observes our author) "that the political visions of Bolingbroke are held in equal estimation by the High Tories and by the most violent among the Modern Reformers.

"His character is thus delineated by Smollett: 'That nobleman, 'seemingly sequestered from the tumults of a public life, resided at 'Battersea, where he was visited, like a sainted shrine, by all the 'distinguished votaries of wit, eloquence, and political ambition.' Vol. III. p. 220.

"Mr. William Belsham says, 'At this period Lord Bolingbroke 'resided at the rustic mansion of Dawley in Middlesex; and was 'visited in this beautiful and sequestered retreat, to make use of 'the expression of a cotemporary historian, "as a sainted shrine, 'by all the distinguished votaries of wit, eloquence, and political 'ambition." Matured and mellowed by experience, reflexion, and 'age, this all-accomplished nobleman, framed in the prodigality of 'nature, and no less conspicuous in the lofty fancies of science, 'than the rosy bowers of pleasure or the gorgeous palaces of ambition, shone forth in the evening of life with a mild and subdued, 'but rich and resplendent lustre. And in his political writings he 'exhibited to an admiring world that IDEA of a PATRIOT KING which 'the heir of the British monarchy was supposed ambitious to form

' himself upon, as a complete and perfect model.' — Belsham's Memoirs of the Kings of Great Britain, of the House of Brunswick Lunenburg, Vol. 2. p. 172." VOL. II. P. 398.

Before concluding our remarks on these volumes, we must extract Mr. Coxe's character of Lord Walpole, notwithstanding its length. This we think due to the author and the statesman; for it is our wish to do justice to both in appreciating a work which will identify itself with the history of the country during the first half of the 18th century.

" No character was ever more wantonly misrepresented by the malignance of party than that of Lord Walpole. As he was the brother of a minister who so long directed the helm of government, and had so considerable a share in the conduct of foreign affairs, he partook of the obloquy heaped on Sir Robert Walpole in the numerous party-pamphlets and periodical papers which deluged the public during his administration. Smollett, blindly adopting the malevolence of his opponents, described him 'as employed, in despite of 'nature, in different negociations; as blunt, awkward, and slovenly; 'an orator without eloquence, an embassador without dignity, and 'a plenipotentiary without address.' But the continuator of Tindal (Vol. 20, p. 205) has done justice to his abilities and character; and the late Earl of Hardwicke, who cannot be suspected of interested flattery, has paid a just tribute of applause to his memory.

" ' Mr. Robinson (afterwards Lord Grantham) was secretary to 'Mr. Walpole, embassador in France. The annals of this country 'will record the abilities of both; and the editor, with gratitude, 'remembers the friendship and confidence with which they indulged 'him. Mr. Walpole had the greatest weight with Cardinal Fleury, 'till Monsieur Chauvelin gained the ascendant over him, and then 'the former desired to be recalled from his station. His dispatches '(were they published) would do credit to his unwearied zeal, in-'dustry, and capacity. He was a great master of the commercial 'and political interests of this country; he was deservedly raised to 'the peerage in 1756, and died soon after. It was the fashion of the 'opposition of his time to say, that he was the dupe of Cardinal 'Fleury; his correspondence would show, no man was ever less so. 'He negotiated with firmness and address; and, with the love of 'peace, which was the system of his brother Sir Robert, he never 'lost sight of that great object, keeping up the sources of national 'strength and wealth. One of the most cordial leave-takings, 'which any public minister ever had, was that which he exchanged 'with the States-general in 1739, on presenting his letters of 'recall.' — Hardwicke's State Papers, Vol. 2. p. 631.

" It is hoped that this observation of so able a judge of political talents will be proved and justified by these Memoirs; and that Lord Walpole will be vindicated from the unjust obloquy heaped upon his person and abilities.

" Lord Walpole, in his person, was below the middle size; he did not possess the graces recommended by Lord Chesterfield as the essential requisites of a fine gentleman; and his manners were plain and unassuming. Notwithstanding his long residence abroad, he was careless in his dress; though witty, he was often boisterous in conversation, and his speech was tinctured with the provincial accent of Norfolk. But these trifling defects, which the prejudices of party highly exaggerated, and which rendered his personal appearance unprepossessing, he was, himself, the first to ridicule. He was frequently heard to say, that he never learnt to dance, that he did not pique himself on making a bow, and that he had taught himself French.

" He was by nature choleric and impetuous; a foible which he acknowledges in a letter to his brother: 'You know my mother 'used to say that I was the most passionate, but not the most positive child she ever had.' He corrected, however, this defect so prejudicial to an embassador; for no one ever behaved with more coolness and address in adapting himself to circumstances, and in consulting the characters and prejudices of those with whom he negociated. Notwithstanding his natural vivacity, he was extremely placable, and easily appeased. He behaved to those who had reviled his brother's administration, and derided his own talents and person, with unvaried candour and affability; and no instance occurs of his personal enmity to the most violent of his former opponents.

" In conversation he was candid and unassuming; and communicated the inexhaustible fund of matter, with which his mind was stored, with an ease and vivacity * which arrested attention.

" In the latter part of his life he fondly expatiated on past transactions, removed the prejudices of many who had been deluded by the misrepresentations of party, and induced several of his former opponents candidly to confess their errors.

" With regard to his moral conduct, he was sincere in his belief of Christianity, and zealous and constant in performing the duties of religion. His private character was irreproachable; he was a tender husband, an affectionate father, a zealous friend, and a good master; he was particularly careful in superintending the education of his children, and had the satisfaction of seeing his cares repaid by their good conduct.

" He maintained an unimpeached character for truth and integrity, as well in his public as in his private capacity. He gave a striking proof of his invariable attachment to his word by refusing to sign the triple alliance between the Emperor, Great Britain, and

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" * Bishop Keene, in a letter to Mr. Etough, says, 'Old Horace 'dined with me the other day; he was uncommonly communicative 'and agreeable.' The late much regretted Lord Sydney frequently expatiated on Lord Walpole's spirited and interesting flow of conversation; Mr. Cresset Pelham also recollects, with pleasure, the satisfaction and information which he derived from his intercourse with Lord Walpole.

France; because he had solemnly assured the States, that no treaty should be concluded with France without their participation. This attachment to truth, which has been too often supposed an incumbrance to ministers in foreign transactions, established his credit, and contributed to his success in many difficult negociations. He was equally trusted by the sagacious Fleury, the cautious Heinsius, and the irritable Slingelandt.

"He was by nature and habit, arising from the original smallness of his fortune, and from the necessity of providing for a numerous family, strictly economical; yet he was liberal in rewarding services, and magnificent whenever the dignity of his station required. During his embassies he acted with a laudable spirit, which few embassadors have imitated; even in his absence a regular table was maintained, and the same establishment (except in his equipages) kept up as when he was present. He was accustomed to say, that the best intelligence is obtained by the convivial intercourse of a good table; and was anxious to give the same opportunities to his secretary.

"He was always an early riser, and usually finished his dispatches, and transacted his business, before the hour of dinner, unless he was pressed by urgent affairs. Being fond of company, and of a convivial temper, though strictly sober in his habits, he usually relaxed his attention after dinner, and passed a cheerful evening in domestic enjoyments or mixed society.

"During the whole administration of his brother, he was not only assiduous in fulfilling the drudgery of his own official departments, but had a share in directing every negociation, and superintended the whole system of foreign affairs. Even after his retirement from office, he spontaneously submitted his thoughts to the king or ministry; and, on account of his extensive knowledge in political affairs, he was constantly consulted, and drew up memorials, abstracts of treaties, and other diplomatic papers. Although many of these documents were destroyed by himself, and others unavoidably lost; yet those which remain are so numerous as to excite astonishment at his incredible perseverance [industry].

"Lord Walpole also gave to the public several pamphlets; and it may be truly said, that few treatises of importance issued from the press, on the side of the ministry with whom he acted, which were not submitted to his inspection, or corrected and improved by his hand.

"During the time of his embassies, and when almost the whole affairs of Europe passed through his hands, Lord Walpole was no less employed at home. He constantly spent the summer and autumn at his post, and returned to England just before the meeting of Parliament; he was always consulted by his brother, and often by the King, on the current affairs, and took an active share in those debates which related to foreign transactions.

"Lord Walpole was intimately acquainted with the history both of ancient and modern times, and his political knowledge was accurate and comprehensive, being the result of sagacious observation, improved by long practice in momentous business. Few per-

sons also possessed a deeper insight into the human heart, or a more accurate and ready discrimination of character*.

" He paid great attention to the trade and manufactures of this country, particularly to those which Great Britain carried on with the American colonies, and which the place of auditor of the foreign plantations rendered, according to his own expression, 'no less an object of duty than of information.' The treatises which he published, and many which he left in manuscript, prove his minute and extensive knowledge of those subjects. There is scarcely an article of trade, commerce, and manufacture, both native and foreign, on which documents are not found among his papers, interspersed with occasional remarks in his own hand-writing. These remarks show great liberality of sentiments, and the most extensive views with respect to the freedom of trade, the abolition of monopolies, and the prevention of smuggling. His acquaintance with these subjects was so well known and appreciated, that, not only during the administration of Sir Robert Walpole, but even in subsequent periods, he was consulted, and had the principal share in preparing many acts of Parliament relating to the increase of trade, or the improvement of manufactures.

" From the time of his brother's resignation, till his own death, he neither desired nor courted any official employment. During this period he acted a part which every man of moderation and integrity will admire and imitate. Instead of going into petulant opposition, or publicly combating the measures of government, he thought it his duty openly to support them, whenever they deserved approbation. When he differed from the King and ministers in essential points, he always privately delivered his opinion, either in person or by letter. Whenever he was convinced that government was pursuing weak or improper measures, he gave his sentiments with a respect, firmness, and perseverance, which few persons bred in courts would have the courage and integrity to imitate. His private correspondence, in this publication, displays many instances in which his frankness and perseverance offended the King and the ministers, and drew on himself the imputation of officiousness.

" Lord Walpole understood and wrote French with great fluency and propriety, and spoke it with equal facility, though with a foreign accent. Cardinal Fleury, alluding to his pronunciation, used to say of him, 'Il est diablement eloquent avec son mauvais François.' His knowledge of classical literature was very considerable, and formed a great fund of amusement during his retirement in the country, and in the latter period of his life. In his letters to his friends he often dwells with peculiar pleasure on the writings of antiquity, and proves his knowledge and taste by frequent and apposite quotations. He maintained a constant intercourse with men of letters, both native and foreign. Pope presented him with a copy of his works, which is still preserved in the library at Wolterton, as

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* The reverse of this is true: his greatest defect was the want of a subtle discrimination of character. — *Rev.*

a mark of gratitude for obtaining from Cardinal Fleury a benefice for his friend the Abbé Southcote; and he maintained an epistolary correspondence with Maittaire, the learned author of the Annales Typographici, and editor of Corpus Poetarum Latinorum." VOL. II. P. 451.

To the general fidelity of this portrait we cheerfully subscribe; yet we are surprised that the author should have praised Lord Walpole's great knowledge of character, when he himself admits his lordship's abuse of the talents of Sir Luke Schaub was erroneous and prejudiced; and when his lordship confessed himself deceived at first in the very intelligible character of Cardinal Fleury. In fact, Lord Walpole was a man replete with good sense, who always separated the practical from the fanciful, and adhered most obstinately to the former: he was frank and sincere, believed all men like himself, and never suspected any artifice till it had rendered itself too palpable to be any longer misconceived. His good sense, supported by his great personal integrity and disinterestedness (which appear in various instances), seem to have been the sole basis of his success in negociating. The honesty and veracity of the man inspired a confidence which eventually effected much greater advantage to his country, than more splendid talents and artifice could have done. His whole political system, as well as that of his brother, was founded on a laudable desire of maintaining a long and honourable peace. In this view he was cordially joined by the good Cardinal Fleury: but it must be confessed that the measures preferred by both these statesmen, to attain such a desirable end, savoured more of the nature of expedients than of permanent or efficient principles. Lord Walpole appears also to have been fully convinced of George the Second's German prejudices, to have regretted his attachment to Hanover and the Queen of Hungary, and to have felt the ruinous effects of continental subsidies and Austrian alliances. The pacific system was the only means of reconciling conscience and office; for, notwithstanding the length and influence of the Walpole administration, it was not able to check or modulate either the warlike or Hanoverian propensities of the King. This was reserved for the independent genius of the great Chatham, who grounded his measures on solid principles of political justice, without regard to the prejudices of whigs or tories.

These Memoirs are illustratéd by well-executed portraits of all the principal characters, both male and female, con-

nected with the subject. We could wish that this practice would become general. We oftener gain more just ideas of a character from a tolerably good delineation of the face, than from whole volumes of declamation. In the countenance of Lord Walpole every observer of nature will recognise the features of benevolence and good sense;—in that of the others, prudence, temperance, reservedness, acuteness, wit, and epicureanism, or empty vanity, are sufficiently manifest. In addition to the portraits, Mr. Coxe has given short biographical notes, which his readers will find very convenient, and even interesting. These illustrations, indeed, were in some measure necessary to enliven an otherwise dry detail of politics, which tend rather to inspire contempt than respect for statesmen. How far Mr. Coxe's plan of writing Memoirs is laudable or defective in this age of conceited sentiment, we cannot now inquire; but we have seldom read a work in which the author so rarely delivers his own opinion, so cautiously avoids discussing any abstract principles, or abstains from all those reflexions and digressions which have been not inaptly termed the philosophy of history. It would be unjust, however, to disguise the modest merit which seeks not to elevate itself, but the noble subject with which it is occupied. Had these Memoirs been written by Lord Walpole himself, they could not perhaps have been more copious in facts and details of his own opinions on men and measures. In his lordship's letters we observed many French idioms and expressions which would not now be tolerated; but we do not think them worthy of farther notice in this place. To the historian, the statesman, legislator, and general politician, these volumes will furnish instruction and entertainment.

Londina Illustrata; or, a Collection of Plates, consisting of Engravings from original Paintings and Drawings, and fac-simile Copies of scarce Prints, displaying the State of the Metropolis from the Reign of Elizabeth to the Revolution, and adapted to illustrate the admired Topographical Works of Strype, Stowe, Pennant, &c. with Descriptions original and compiled. Nos. I. II. and III. 4to. Price 8s. Atlas 4to. 10s. 6d., and Proofs on India Paper, 10s. 6d., but without the Letter-press. Wilkinson. 1808.

THE nature and intention of this work is fully displayed by the title; and, as far as it has yet proceeded, it seems

well calculated to answer its professed purposes. The first number contains the *Royal Exchange*, as it appeared in 1566, reduced from a print by Vertue; two views of the *Palace of Whitehall*, the one from a very scarce print by Silvestre, etched about 1638, and the other from a pen-and-ink drawing made about the reign of James the Second; and *St. Saviour's Church*, Southwark, copied from one of the prints etched by Hollar to illustrate Dugdale's Monasticon. No. II. consists of four views, *viz.* the *Hospital of St. John of Jerusalem*, from an etching by Hollar, executed for the Monasticon; *Suffolk House; York House;* and the *Houses* of *Durham*, *Salisbury*, and *Worcester*—all of them from drawings by the same artist, now preserved in the Pepysian Collection at Cambridge. No. III. contains *Cheapside Cross*, as it appeared on the eve of the coronation of Edward VI., from a print published by the Society of Antiquaries; *Cheapside Cross*, as rebuilt in 1606; and *Paul's Cross* "and preaching there:" the two latter from drawings in the Pepysian Library, apparently by Hollar.

Each subject is accompanied by a letter-press description; and those of the second and third numbers, with one exception, have also a brief account engraved beneath. This is a good plan, as it serves the more indelibly to impress the memory with the history of the object represented. The descriptions appear to be drawn up with proper attention to accuracy, and the language is plain and unaffected. As a specimen both of the manner of composition and of the authorities consulted, we insert the account of *Durham*, *Salisbury*, and *Worcester Houses;* all which stood within a short distance of each other near the banks of the Thames, and are engraved on the same plate.

"*Durham House,*

"The first in the plate, stood on the site of the present Durham Yard, and occupied that space of ground now covered by the buildings of the Adelphi. It was for many ages the town residence of the Bishops of Durham, and was erected, according to Stowe, by Thomas de Hatfield, who was made bishop of that see in 1345 *. Mr. Pennant says, it was originally built by the famous

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"* So Strype, who quotes the following entry, MS. Will. de Chambre, Bodl. Lib. Oxon. 'Manerium sive Hospitium Episcopale Londoniæ cum capella et cameris sumptuosissime construxit.' This bishop died May 8, 1381, at his manor near London, called Alford, now Oldford, near Stratford-le-Bow.—Strype's Stowe, v. ii. p. 2. b. vi.

Anthony Bec, Bishop of Durham, in the reign of Edward I., and that Bishop Hatfield was only a refounder*.

" Spelman (Reliquiæ Spelmanianæ) informs us, that Bishop Tonstal, in 26 Henry VIII. exchanged this mansion with the King for the building called " Coldharborough," in Thames Street, and other premises in London, and converted it into a royal palace. Edward VI. gave it to his sister Elizabeth as a temporary residence; and the see of Durham being soon afterwards dissolved by a smuggled act, which gave its rich possessions to the crown, the same monarch bestowed Coldharbour on the Earl of Shrewsbury. Queen Mary, who considered the gift as sacrilege, permitted the earl to retain Coldharbour; but to compensate the see of Durham for that loss, gave her reversion of Durham House to the bishop next in succession, when Elizabeth's life-interest expired. In consequence of this grant, Sir Walter Raleigh (to whom the Queen had given the use of it during her life) was in the next reign obliged to resign the possession to the then Bishop of Durham, Toby Matthew, afterwards Archbishop of York†.

" In 1608 a new Exchange was built by the Earl of Salisbury, on the site of the stables of this house which fronted the Strand, and which were hovels of too mean a description for so public a situation‡. The mansion itself was soon afterwards forsaken, and was in 1640 purchased and built on by Philip Earl of Pembroke. The Exchange flourished longer, but at length the shops, says Maitland, being deserted by the mercers, were in the year 1737 pulled down, and the spot covered with houses. Mr. Smith (Antiq. Westminster, p. 5.) has given the view of a fragment of the front of this Exchange, destroyed in the year 1790, and then called Durham House. A small portion of ancient stone wall still remains at the corner of Durham Yard.

" *Salisbury House*

" Was a noble turretted mansion, built by the famous Secretary Cecil, afterwards Earl of Salisbury, and Lord Treasurer to James I., evidently in a style of architecture which prevailed at that period. After the founder's death, being thought too extensive for the residence of the then earl, it was divided into two mansions, the lesser of which, itself a large house, was let to persons of quality: some years afterwards it was divided into various tenements, till at length it was purchased by builders, and ' Salisbury Street,' erected on the site. Another part adjoining ' Great Salisbury House,' and over the long gallery, was converted into an Exchange, and called the Middle Exchange, which consisted of a very long and large room, with shops on both sides, having a passage from the Strand down to the water side, at the bottom of which was a handsome flight of stairs to take boat at; but it had, says Strype,

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" * London ed. 1805. p. 120.

" † Bishop of Durham's case.

" ‡ For an account of this Exchange, and likewise the great feast held at Durham House by Henry VIII., see Strype and Maitland.

the bad luck to be nick-named 'Whore's Nest;' whereby, with the ill fate that attended it, few or no people took shops there, and those that did were soon weary and left them; insomuch that it lay useless, except three or four shops towards the Strand; and coming into the Earl's hands, this Exchange, with Great Salisbury House, and the houses fronting the street, were pulled down, and converted into a fair street called 'Cecil Street *.'

"*Worcester House* †

"Occupied the space of ground now covered by 'Beaufort Buildings.' It was a very large house, with gardens to the water-side, and had several possessors. In the reign of Henry VIII., it belonged to the see of Carlisle ‡. It was afterwards inhabited by the Earls of Bedford, and known by the names of Bedford House and Russel House §. From them it came to the Earls of Worcester, when it assumed the name of 'Worcester House.' Edward, the last Earl of Worcester, temp. Charles I. lived and died in this house ‖. From him it descended to his eldest son, Henry, afterwards created Duke of Beaufort. Worcester House changed its name with this new dignity to that of 'Beaufort House,' but does not appear to have been much liked by its noble landlord, 'who, finding 'it to be crazy, and by its antiquity grown ruinous, and although 'large, yet not after the modern way of building, thought it better 'to let out the ground to undertakers than to build a new house 'thereon, the steepness of the descent to the Thames rendering 'it not proper or easy for coaches, if the house were built at such 'a distance from the street as would have been requisite: but the 'said Duke caused a lesser house to be built on part of the site 'for the conveniency of transacting business when he came to 'town ¶.' This latter house being afterwards burnt down through the carelessness of a servant, Beaufort Buildings were erected on the site.

"Concerning building the old house, says Strype, (he must mean enlarging it,) there goes this story—that there being a very large walnut-tree growing in the garden, which much obstructed the eastern prospect of Salisbury House near adjoining it, it was

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" * Strype's Stowe, v. ii. b. iv. p. 120, ed. 1720.

" † The Bishops of Worcester had a town house or inn in the Strand, which was pulled down, together with that of the Bishop of Chester, by the Protector Somerset, to make way for the erection of Somerset House. This mansion was, however, totally distinct from the above.—See Stowe.

" ‡ Fuller's Church Hist. b. iii. p. 63.

" § It is called 'Russel House' in Norden's Plan of Middlesex, 1595.

" ‖ Edward, Earl of Worcester, died at his house in the Strand, 3 Martii, 1627, and was buried in St. Mary's Chapel, within St. George's Chapel, Windsor. Collins's Peerage, v. i. p. 71.

" ¶ New View of London. v. ii. p. 623.

proposed to the Earl of Worcester's gardener by the Earl of Salisbury, or his agent, that if he could prevail with his lord to cut down the said tree, he should have one hundred pounds; which offer was told to the Earl of Worcester, who ordered him to do it, and take the one hundred pounds, both which were performed to the great satisfaction of the Earl of Salisbury, as he thought; but, there being no great kindness betwixt the two Earls, the Earl of Worcester soon caused to be built, in the place of the walnut-tree, a large brick house, which then took away the whole east prospect."

The descriptions of the Crosses in the third number are intermingled with much historical anecdote, by which means the reader is relieved from that monotonous dryness that so frequently attends antiquarian pursuits. The original Cross erected in *Chepe*, was one of those built by Edward the First, to the memory of Queen Eleanor; but of that "*no memorial remains.*" The second Cross on the same spot was raised between the years 1441 and 1486, and is represented by a print. It was pulled down about the end of the reign of Queen Elizabeth, and another less "superstitious" in its imagery was built in its place soon afterwards. The state of the popular feeling in respect to the second Cross may be estimated from the following curious extract:—

"This beautiful architectural specimen stood the ornament of the street until the latter end of the reign of Queen Elizabeth, when the squeamish taste of the age began to find fault with it as a remnant of popish superstition, and its destruction was eagerly solicited. It was frequently presented as a common nuisance; but these complaints not being attended to, the petitioners began to redress themselves. An attack was made by some unknown persons, in the night of the 21st of June, 1581, on the lower tier of images, being of the Resurrection, Virgin Mary, Christ, and Edward the Confessor; all of which were miserably mutilated: the Virgin 'was robbed of her son, and her armes broken, by 'which she staied him on her knees; her whole body also hailed 'by ropes, and left ready to fall*.' The Queen offered a reward for the apprehension of the offenders, but they were not discovered. It probably deterred them however from fresh excesses, for we hear

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"* Survaie of London, p. 252, ed. 1598. Stowe must mistake in describing the Virgin and Child as forming a part of the lower tier of images, as the plate evidently places them in a niche on the second story. This also accounts for the figures being 'hailed by ropes,' in order to pull them down, as being otherwise out of reach. Edward the Confessor is plainly on the lower tier, being in the niche immediately beneath the Virgin.

no further of the Cross until 1595. In that year the statue of the Virgin was fastened and repaired, and the next year 'a new 'sonne, mishappen, (as borne out of time,) all naked, was laide 'in her armes, the other images remaining broken as before.' That these repairs were made reluctantly, was sufficiently evident by the ridicule attempted to be attached to them. Four years afterwards, further innovation was attempted to be made; a scaffold was employed to pull down the wood-work at the upper part of the Cross, which it was pretended had decayed, and substitute a pyramid instead of the crucifix; the Virgin, in consequence, was obliged to make way for the goddess Diana, 'a woman,' says Stowe, '(for the most part naked,) and water conveyed from the Thames, prilling from her naked breasts, but oftentimes dried up*.' Elizabeth disapproved of these attacks on the old religion: she thought that a plain crucifix, the mark of the faith of the country, ought not to be the occasion of any scandal, so directed one to be placed on its summit, and gilt. The city demurred, but afterwards complied. The Virgin was restored, the whole Cross cleansed, and its top finished as required. The Virgin, however, was an abomination, of which they were determined to show their abhorrence; for twelve nights afterwards she was worse used than ever, 'by plucking off her crown, and almost her head, taking from her her naked child, stabbing her in the breast,' &c. In this state the Cross remained until the next year (1600), when a fresh repair, or rather rebuilding, being judged necessary, the city consulted both universities whether the crucifix should be erected again. Dr. Abbot (afterwards archbishop), then Vice-chancellor of Oxford, was against it. The issue was, that the Cross was rebuilt, and surmounted by a plain crucifix, but without the dove†."

The celebrated "Paul's Cross," once the "great seat of pulpit eloquence," was demolished by order of Parliament in 1643. This Cross, which Stowe describes as "a pulpit crosse of timber, mounted upon steppes of stone, and covered with leade, standing in the middest of the

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"* Stowe's Survaie, p. 252. ed. 1598.

"† To prevent the new Cross from sharing the fate of its predecessor, it was surrounded by a strong iron railing, and was decorated in a style which could scarcely give offence, even to the most scrupulous. It consists of four stories, as the former structure did of three. All the objectionable and superstitious images, as they were termed, are superseded by the grave representations of apostles, kings, and prelates. The crucifix only is retained. As an architectural specimen, however, it is very defective, being erected in a style half Grecian and half Gothic; and it evidently falls short of the pure simplicity of the Cross which preceded it. The annexed plate shows this third, or last, Cross in a state of perfection, to be found in no other representation of it, the drawing having been made soon after it was finished.

churchyard, the very antiquitie whereof was to him vnknowne," was in existence as early as the reign of Henry the Third, and was then the common place for the assembling of the City *Folkmotes.*

This work promises to be a very valuable accession to the accumulated materials for the history of this distinguished city; and we are happy to learn through a private channel that a more complete account of the metropolis than has yet appeared is now in preparation, by a gentleman whose habits of composition and extended research seem peculiarly to fit him for such an undertaking.

The Arcanum of National Defence. By Hastatus. 8vo. 1808.

ALL men are now deeply impressed with the importance of an efficient system of national defence; but very few have formed any just or practical plans for carrying it into effect. The ingenuity of our parliamentary orators has been exercised year after year, but not one improvement or reform in our military exercise has yet taken place. The absurd perseverance in old German discipline, the stupid waste of muscular power, and the contemptible formality of puppet-showmen's tricks, are more characteristic of *female* obstinacy than of rational men. Nay, such is our perverse and blind adherence to every thing German, that we have been recently told, as if to outrage the common sense of Englishmen, that the office of a *German* commander-in-chief "changed hands six times in forty-eight hours!" When we consider the admirable system which has long been adopted in the navy, the progress of promotion, and the prompt rewards of merit in all our naval departments, and contrast them with the actual state of our armies, we can scarcely persuade ourselves that they belong to the same nation and people. One minister could depend in nothing but a levy in mass. Another came and ridiculed all voluntary masses, and would have "nothing but soldiers;" yet made a law that he should only have seven-year apprentices to the trade of "killing off." A third followed, and appeared sufficiently obsequious to both the preceding. But none of them ever dreamt of any thing else than embodying men; they never inquired into the best means of employing those whom they talked of

embodying;—no: make soldiers! that is, form round numbers on paper by all the rules of art; but as to their discipline, leave that to custom and chance. Did we not know the political omnipotence of party-spirit, alias *selfishness*, we should be surprised that five hundred reasonable, but not always reasoning men, could deliberately debate, session after session, on the formation of armies, and never think of inquiring whether the actual method of handling the implements of war was the most effectual, or whether those implements were of the best possible construction for the purpose designed. Mechanicians have instituted comparisons on muscular power, have ascertained the relative quantity possessed by a man and a horse; have determined how much weight a man can raise by a pulley in a given time, how much he can carry for a certain distance, or what power he can employ every day for a series of years. But our soldier-makers, or rather *lingua-facturers* of armies (if we may adopt a turn), have not inquired whether a soldier's musket should weigh fifteen or fifty pounds; whether his bayonet should be four inches or four feet long; or whether he is able to march ten miles or forty miles a day. All these things have been reduced to scientific principles by the enemy. There is not an officer of any distinction in the army of Buonaparte, who does not perfectly know, although he is perhaps totally ignorant of Euclid or Archimedes, how far his troops can march in four hours, how far in six; and how many pounds of baggage his light infantry, his battalions, or his grenadiers, can carry during the same time. He also knows how much food and repose are necessary to restore their exhausted strength; and he avoids all excesses with infinitely more care than he would the sword of his enemy. British officers could discuss much more learnedly the different qualities of wine, and tell with greater mathematical accuracy the difference between Port and Madeira than they could how far their men might march in a month, or what weight they could carry. The French indeed attempt to seize the sceptre of Jupiter with the shield of Mars, while the English, after sacrificing to Bacchus, endeavour only to purloin the martial helmet with the cestus of Venus. The ambition of the former aims at supremacy, that of the latter is sated with the most paltry ovation. But, without detaining our readers with any further preliminary remarks, we shall lay before them some extracts from the elegant, animated, and patriotic treatise before

"During the last fifteen years, great and extraordinary events have crowded on each other in such rapid succession, that the human mind, untutored for the convulsive scene, with difficulty developes the main spring of this new era, and estimates the existing state of the civilised world. In this short period we have seen empires, which, in their antiquity and greatness, seemed to indicate a duration equal to that of the soil whereon they were implanted, obliterated from the map of Europe — princes and potentates brought to the scaffold, or driven from sovereign authority to a wretched dependence — families distinguished by titles and possessions, the inheritance of illustrious ancestors, reduced from their lofty stations to mendicity; while their domains have been usurped by lawless ruffians, and their rank affected by the basest of mankind — systems of jurisprudence, the result of many centuries' practical wisdom, overthrown and supplanted by demagogues and tyrants; nay, religion itself insulted, its temples pillaged, and its holy ministers forced from their pastoral charge with mockery and violence. A cruel warfare, accompanied by cold-blooded murders and massacres, rapine, and spoliation, has defaced the fairest portion of the earth: and Europe has exhibited the disgusting spectacle of such multitudes of armed men, arranged for the destruction of each other, as until the present iron age never afflicted the Christian world.

"With the faith and honour of governments, and the allegiance of the people, the accustomed relations of social intercourse between man and man have been broken asunder; and that nation in particular, whose utopian schemes of political perfection, liberty, and equality, gave date to these calamities, presents the melancholy picture of an enlightened and ingenious people reduced, by the furious edicts of a foreigner who has usurped their government, from a state of comparative happiness to be the veriest slaves beneath the sun; denied the transmarine supplies necessary to the comforts of life — shut out from information on the passing events of the world, with death denounced against those who dare to reveal truths unpleasant to the tyrant, or presume to reason on the true state of their condition — their persons subject to incessant conscriptions, dragged from their homes, and goaded to fields of slaughter, wherever his ambition directs, wherever a germ of patriotism yet unsubdued may be found, or a semblance of an independent force exists, to alarm his guilty fears. To this condition are the once gay and cheerful French reduced, the lowly instrument of a foreign master; with this miserable consolation, that they form so vast a military machine as to be dreadful to Europe, and to be enabled to assimilate the condition of surrounding nations to their own level of degradation and wretchedness."

The author proceeds to state the national energy acquired by revolution, and its necessary effects in producing a martial people.

"Alas! statesmen had yet to learn, that an extensive population, capable of martial enthusiasm, converging their views to military

achievement, may be at once formidable combatants, and acquiring an ascendancy, although bankrupts themselves, may enjoy the benefit of plenty from the ill-defended stores of their neighbours. France has taught this lesson:—a military spirit was excited throughout the country; to this all civil and commercial relations were sacrificed; the field of Mars became the only theatre of glory; thither the enterprising rushed; and the gradations of rank became determined, *not according to a scale of prices, not according to family influence,* but according to the *relative abilities* of the candidate for command, their *genius, courage,* and *energy.* Frequently, indeed, do we find the leaders of the revolutionary armies to be men of the vilest moral character, and indebted for their advancement to acts which disgrace human nature; still, however, their qualities are all of the powerful cast, and such as acquire, although they may not deserve, the dominion of mankind. Thus radically constituted, with scarcely any military training, and almost without arms, the French levies soon gained an ascendancy over the confederated and veteran armies of Europe. It was then vainly hoped, that the career of French victories would subside with the influence of the faction which assumed its government, or the good fortune and reputation of its generals; but it remained to be shown, that a military people *so constituted,* must prove terrible to their adversaries, notwithstanding the errors of their government, and could never be in want of able leaders, even if deprived of their favourite generals. Robespierre, Carnot, Barras, Rewbell, and Buonaparte, successively entered into the black catalogue of its rulers; but the military prowess of France continued entire; and its armies were hailed by victory, whether led on by Dumourier, Pichegru, Moreau, or the Corsican."

" A military creation, so vast, would prove formidable to the liberties of Europe, even under the sway of a mild and beneficent prince; how much more so, then, must it be at the entire disposal of a desperate adventurer who delights in bloodshed, whose aspiring soul the dominion of the world would not satiate, and to whom rest is torment?—an unprincipled wretch, to whom no means are objectionable than can further his purpose: at one time a canting hypocrite; then a remorseless executioner;—a fawning sycophant; an abusive ruffian;—an artful prevaricator, or shameless liar;—an atheist, mussulman, catholic, or jew, as may serve his turn, he combines the arts of the most depraved swindler with the arms of an Alexander. That such a man, with such means, should be able to extend the work of devastation far and wide is not surprising; indeed, until the gleam of returning freedom which the events of the last few months have afforded, so effectually were the powers of the continent subdued, and the other governments of the earth intimidated, that it seemed as if the arch tyrant had only to choose the order in which he would command nations to surrender their remnant of independence, and take their allotted stations in his plan of univeral empire. But happily for human nature, the domination that depends on the sword is as mutable as it is odious. The glorious efforts of Spain have shown the secret

workings of an enlightened people, and the achievements of which they are capable, although for a time constrained to wear the chains of slavery with seeming compliance. The revolutionary conquerors of the regular armies of Europe have, in their turn, found themselves reduced to the condition of those whom they have conquered—the mere instruments of a tyrant—and, in their turn also, have been beaten by the armed population of a country which they had overrun, and driven from their spoil with trepidation and disgrace!"

"Admirably have the Spaniards told their wrongs, and exposed the demon to the world. What heart is there that has not bled at the tale of their distresses—what bosom that does not swell with sentiments of vengeance against the oppressor? His phrenzied ambition has at length rent asunder the veil in which a specious hypocrisy had shrouded his real nature from beholders; and he now stands detected and exposed, the arch hypocrite, tyrant, and destroyer of the human race. Henceforth his military power must be his sole reliance; be that successfully resisted in the present glorious struggle, and the talisman of the Buonaparte dynasty will be effectually broken. *Retribution! Retribution!* will be the cry of emancipated millions."

This animated and faithful portrait of the tyrant of France is followed by an apostrophe which does honour to the author's head and heart.

"Happy, thrice happy inhabitants of Britain, who, amid the sanguinary scenes of Europe, have enjoyed the uninterrupted tranquillity of the most peaceful times; who have not seen a hostile banner, but among your trophies of victory; nor heard the roaring of cannon, but in token of rejoicings! Britain, truly great among nations, has preserved her attitude with unshaken firmness, amid the convulsions of society, and the utmost efforts of the arch tyrant's fury. The patriotic and brave among her continental brethren ask not her aid in vain; but equally impervious to assault in herself, and capable of the most valorous external achievements, she is recognised by the good and wise of all nations, as the *shield of afflicted humanity! the citadel of a suffering world!*"

After noticing the meanness and folly of Alexander in going to Erfurth, it is justly asked, "In the closet, any more than in the field, against such as rise to rule, what chance have those who rule by inheritance?" In estimating the sentiments of the French on the usurpation of Spain, the author evinces his knowledge of human nature, which is the basis of all military excellence.

"The common feelings of civilised society justified us in the belief, that the French themselves are greatly dissatisfied with the aggressions of the Corsican towards Spain; yet we must not estimate the amount of this dissatisfaction by our own sensations. Enormous

as his crimes are to the minds of freemen, they cannot have an equal effect on slaves precluded from their just knowledge, whose source of ideas is confined to the picture which their master chooses to place before them, and from which their least devious glance is met by edicts, and punished with the severest penalties: still the French are men; they formerly felt the *amor patriæ* themselves; they even dared to converse freely on the passing events of the world; and although now, poor souls! they dare not *speak* of news otherwise than as their tyrant pleases to offer it to them, yet his own fabricated sophistical tale sufficiently betrays the cloven foot, and must convince the French, if they *reflect* at all, that they are the dupes of a low tricking fellow, for whose aggrandisement, rather than their own happiness, they are compelled to surrender the enjoyments of individual existence, and their good name as a people."

It is wisely concluded that no resistance to Buonaparte is to be expected from the French; but some consolation is found in that necessary "decline of patriotism and courage, along with the other virtues, which attends a state of military subjection." The farther he advances the deeper he will be involved in guilt, and consequently obliged to select those fit for base purposes rather than those of high and commanding qualities. Hence his power tends to destroy itself. We shall now turn to the author's "Plan of National Defence," which is equally practicable, ingenious, and we doubt not would be effectual.

"Reverting, then, to the essential principles of political arrangements, we have to consider what portion of a population can be sustained as an army? If we divide the whole of a population in war into sixteen parts, we shall find, that nearly nine parts will be female*; that of the remaining seven parts being males, four are too young or too old for military service—*i. e.* under seventeen, or above fifty years of age; that one may be reckoned for the infirm and the privileged in indolence; so that only two sixteenths, or one eighth of the whole population, are fit to bear arms. But this is also the chief productive class of inhabitants; and as all the necessaries and comforts of life are the produce of industry, what would become of the remaining seven eighths of a people, if the productive labourers were converted into unproductive soldiers? and what would become of the soldiers themselves, who, in that situation, would have much greater demands on the proceeds of industry than in their civil employments? It is plain, that with the demand increased, and the supply cut off, neither the political nor physical existence could be long protracted. Hence it is that,

* In modern France above *ten* parts in sixteen are females. This fact is ascertained both by personal observation and by the inspection of the prefects' returns to M. Chaptal.—*Rev.*

in a practical view, we find that, even in the most populous and wealthy countries, not more than one fifth of this chief effective class, or a fortieth part of the whole population, can be allotted to the army; and that proportion can only be sustained for a short time, and by great privation, and great exertion, on the part of the remainder*. When a greater proportion is attempted, it must be supported by the pillage of other countries, as with the French; by the anticipation of future revenues, as with the English; or by an exhaustion of present stock, and with it all the produce and revenue, as with many states whose wars have been followed by famine and pestilence. France has a population† of from thirty to forty millions, at the least, beneath her control; of which it appears that her army comprises nearly one million; *constituted, too, on the principles already considered.* Against this force, what have the other states of Europe to oppose? No one singly can bring into the field and sustain an army of three hundred thousand men; and we know by experience how *they are constituted.*"

"As it is plain that the regular armies of France cannot be withstood by any other regular armies, and that, only numerically considered, they require nearly the whole effective population of any country exposed to their attack, to meet them on even terms;—the question then is, can the whole effective population of countries be rendered efficient combatants for defence? and if so, can they with safety to their permanent interest.—The inquiry on these questions, it is believed, will neither be useless nor ungratifying; I undertake to prove, *that the mode of conflict which is most decisive, and which the enemy is least capable of sustaining, is that which a whole population may be rendered equally capable to exert with the regular army, and with safety to their permanent interests.*"

Here the author takes a review of the different modes of warfare adopted since the days of the Romans; the success of Charles Martel's attack with hammers against the Arabs; that of the American riflemen behind trees against the English; and lastly, that of the first revolutionary armies with the pike. The introduction of scientific warfare is also noticed.

"But, even in the battles of regular armies, it has been found, that the elementary principles, when recurred to, have proved

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"* An eminent historian (Gibbon) says, 'It has been calculated 'by the ablest politicians, that no state, without being soon ex- 'hausted, can maintain above the hundredth part of its number 'in arms and idleness.'"

† Buonaparte certainly commands this number, although France properly so called does not now contain twenty millions of souls. This statement is founded on the same authority as the preceding.—*Rev.*

more powerful in execution than the refinements of the military art. The *independent firing* of good marksmen does more execution than *regular vollies;* and it is fully proved that the *simple rush on of courageous men with fixed bayonets is more formidable, and more decisive of victory, than all the intricacies of formation, the protracted cannonade and discharge of musketry.*

"This principle of bringing man to man, has ever proved invincible in the hands of a population defending their country against foreigners, led on for their subjugation; and is, I firmly believe, the only ground of protection remaining to the nations yet unsubdued. Let it not be supposed, however, that I mean to advise a sole reliance on the courage of the population, and to invalidate the regular troops: for the routine purposes of military duty, their services are indispensable: and as far as the means of countries will allow, in times like these, their numbers ought to be maintained. I would have them chief in the direction and guidance of the work of defence, as well as foremost in its dangers; but, convinced that no regular armies can be brought into the field to withstand the present French, I look to the helping hand of the people; and I contend, that they may be rendered a most powerful addition indeed to the army, if their efforts be properly directed."

"In close combat, when man is closed to man, the issue of the encounter is according to their individual prowess; in which the population *may be equal* to the French army, *and perhaps superior:* and not according to the tactical skill, in which they *must be greatly inferior.* This prowess will depend on the comparative numbers of the combatants, their personal strength and resolution. Now, enormous as the French armies are, they cannot, even at this time, advance into a country a number equal to that of its whole effective inhabitants; and it will be shown, that for the mode of combat in contemplation, the people may be brought forward *en masse.* In personal strength the French* are by no means eminent; and when, with the advantage in point of numbers and bodily force which an invaded people would possess, their motives to a courageous, nay desperate conduct are considered, and compared with those of the unfortunate men who are dragged from their country to administer to the ambitious designs of their tyrant; so much superiority of resolution will surely abound on the side of the invaded, that their adverse armies must be crushed in the encounter.

"Again, for this mode of conflict a very short degree of training is sufficient; few formations would be required where the object is direct and close assault. Arrangement is the primary and chief consideration: occasional musters, and training in simple move-

* The muscular power of Frenchmen compared with that of Germans, Spaniards, or English, may be estimated as five or five and a half to three. An Englishman armed with a pike seven feet long, would be equal to at least two Frenchmen with their muskets and short bayonets. — *Rev.*

ments, might be ordered without interruption to industry. No equipment of any kind would be necessary, nor ought it to be suffered; and it is one of the advantages of this plan, that even the weapon need not be put into the hands of the people, until the necessity for using it shall have actually approached; *then may each man embody the best effects of arms, ammunition, accoutrements, and all the long et cetera of equipment, in a simple pike**.

" On this principle, and with every smith and carpenter placed in requisition, a million of men may be qualified to take the field in a week, and at an expense *not exceeding one hundred thousand pounds.*"

" These considerations give rise to another of vast importance; *viz.* that of enabling a whole population, upon a short notice, *to take the field together; to assemble with celerity,* while their spirits are unabated, and their vigour unimpaired by privations and fatigue; and *to advance upon the enemy in a body,* with the least possible delay or incumbrance.

" Thus then it appears, *that there is a mode of combat very little resorted to, but which is by reason and experience proved to be more decisive of victory than any other.*

" *That for this a population may be rendered equally efficient with regular soldiers.*

" *That the short training required would not encroach on the attention due to industry.*

" *That merely arrangement and occasional exercise, without arms, would be sufficient for this service, until the eve of invasion, when a million of men may be completely armed for the field in a week, and at the small expense of* 100,000*l.*

" *That this service would be independent of magazines of ammunition, and free from the delay and embarrassment which regular armies suffer, when insufficiently served therewith.*

" *That the system, in its several parts and modes, has that simplicity which is essential to the military service of the population, which affords the greatest possible facility to the whole assembling* AT ONCE; *the most advantageous employment for their courage and patriotic virtue, and the most immediate and decisive means of extirpating invaders.*"

" While the terror of gunpowder is thus lessened, the comparative decision of fighting hand to hand should be forcibly impressed. The pike, it might be said, never misses fire, and in resolute hands

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" * It may be asked, if the pike is so powerful an instrument of war, how came its use to be superseded by the musket? In answer, among other reasons, it may be observed, that the apparently supernatural effects of gunpowder terrified men more than its real power; they were appalled by the thunder and smoke of artillery; and finding that no armour could oppose its stroke, concluded it to be the most effectual vehicle of destruction, without considering sufficiently, perhaps, how few shot take effect (not one in two hundred). Besides, when armour was worn, the pike was not so formidable as it is at present.

never misses its aim. Be firm, and you are irresistible, but give way and you will be butchered without mercy; if you press boldly on, at the worst you stand an even chance with your opponent; but what chance has a man who offers his back to a pursuing and exulting enemy? An address should scarcely entertain the possibility of men proving dastardly in such a cause; but with a view of providing against unforeseen contingencies, it should be known that a strong line of reserve would be at all times provided with positive orders to inflict instant death on any individual, who might endanger the general safety by shrinking from his duty; pusillanimity itself will advance against apparent danger in preference to certain death; and such timely severity on a few fugitives, would be humanity to a multitude of brave fellows. We all know how far and with what success this precaution was adopted in the early achievements of the French revolutionary army."

It is not one of the least recommendations of this patriotic plan, that it would be attended with almost no expense beyond the power of every man in the kingdom. No harlequin clothing, no expensive and clumsy guns, bayonets, cartouches, belts, powder, and ball; no magazines, which are equally destructible by fire and water, would be required for countless thousands of pikemen. This is a most important circumstance; for it should be remembered, that nothing but the *enormous expense* of military accoutrements prevented the Austrian, the Prussian, and even, still later, the Spanish, peasantry from marching in a mass against the common enemy. A moment's reflexion, indeed, will convince any person that the expense of equipping the male population, like our regular soldiers, would greatly exceed the ability even of this country, and consequently still more so that of the continental states.

"In striking contrast to a machine so cumbrous," observes Major B. "is the system of close combat; no burden of accoutrements and ammunition would oppress the march of the pikemen; no dependance on magazines and tumbrils would embarrass their operations, or delay their march; with a dismissal of the numerous requisites for missile warfare, they might also banish changes of clothes, blacking balls, pipe-clay, and brushes; and merely supplied with provisions for a few days (slung in a wallet from the shoulder), and with their pointed staves in hand, the patriot host might march to the concerted point of union, with the independence of supply and ease of ordinary pedestrians; thence to inflict the summary vengeance of an entire population upon the presumptuous invaders of their country."

So far we have considered only the political practicability and advantages of this plan. What follows, will show that the author is equally skilled in military tactics.

"*A Few Details on the Preparation and Employment of the People for National Defence.*

"I have shown in the preceding pages that nations possess in their population efficient and easy means of defence against invading armies; and for this duty I would have every man, of the nations yet unconquered, in a train of preparation, who is not incapacitated by age, infirmity, or other special cause of exemption. The preparations, indeed, are such as in every political point of view ought to be cultivated; *viz.* a vigorous patriotism, and a due registry of the people, with arrangements for the work of defence. To the first of these a sedulous attention in the government to the interests of the people will most firmly contribute, as then the comforts that are secured by an existing government, and which would be destroyed by the success of invading armies, may be most convincingly insisted upon, and the duty which every man owes to the society wherein he moves, and under which he enjoys protection, to contribute his assistance, and, if necessary, intrepidly to offer his life in the common defence, may be most successfully inculcated. For the second, there should be opened three parochial accounts:—the first of all births, which both fathers and mothers should be required to give in within a limited time, under penalties. The second, of males as they respectively attain the age of seventeen: this should contain the personal description, and refer to the former account, and be compulsory upon the youth as well as his parents, if then living. The third, of all persons between the ages of seventeen and fifty; this should be given in yearly, and all persons entering a parish, and continuing in it seven days, should be required (under penalties) to enter their names with a reference to the two former accounts. Such register would also prove highly useful in various civil relations, and by recording the identity, and tracing the motions of individuals, would tend to the prevention of crimes, and to the domestic security of society; nor would the trouble be so considerable as some may suppose. It should be incumbent on the individuals to attend at the office of registry at stated periods without official notice.

"Every male, on attaining seventeen years, should be immediately subjected to frequent drills, until certified by the instructor to be effective; of which certificate he should have a copy as a voucher of having passed the necessary training*. Persons thus trained should be formed into companies, battalions, and regiments in their parishes, or other districts. Each regiment I propose should consist of two battalions; the first of men under forty years, not having three children under twelve years; the second of married men having three children under twelve years: the deficiency of a battalion of one class to be made up by the surplus of the other notwithstanding: I would have each battalion divided into four companies, numbered one, two, three, four, from right to left, and

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"* Corps of pioneers will be useful; and these may be a convenient depository for the mendicant, refractory, and disloyal.

the most trust-worthy and intelligent persons appointed, as their officers, by the crown, but without pay. I propose that they should be mustered from four to twelve times yearly, according to the exigency of the times, and practised in the following exercise and formations.

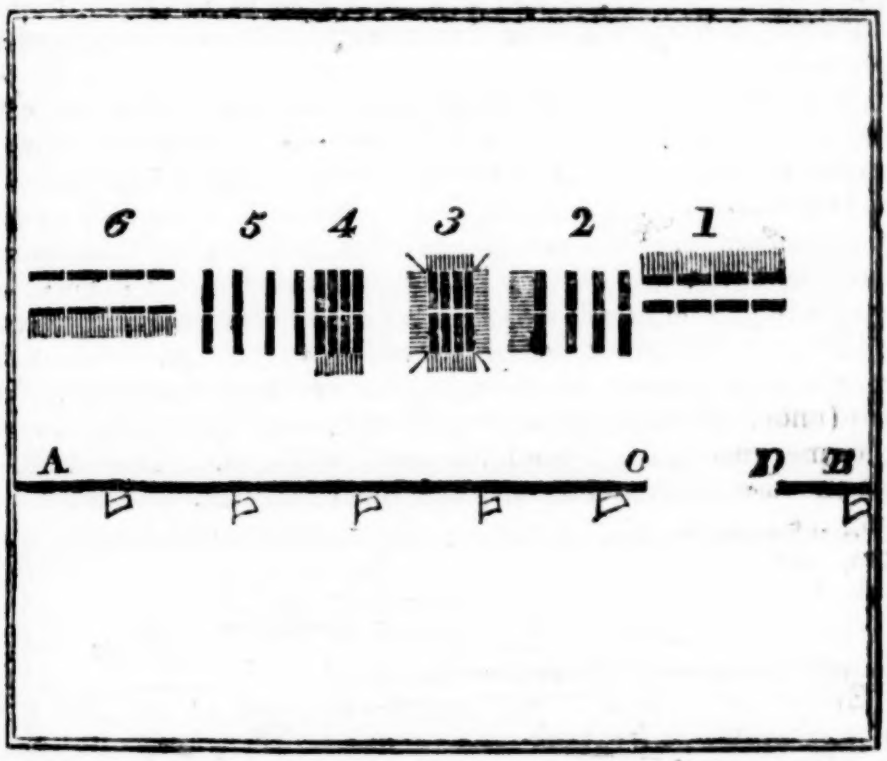
" To march in ordinary, quick, and charging time, in line, and in file: no intermediate times to be tolerated. To wheel by companies in the same time as charging time.

" To order, shoulder, slope, poise, and charge the pike.

" The battalions to be formed three deep; the second battalion to be at the distance of one company in rear of the first.

" To charge and act from the rear as well as the front.

" With this arrangement all the essential operations of pikemen may be accomplished, without manœuvres for the change of front, upon the simple principles explained in the annexed diagram.



" A B represents the enemy's line broke through at C D by the column or double line of pikemen, *fig.* 1.

" If this column has to charge or take ground to either flank (suppose to the left), wheel by companies backward on the right, and you have a column of four divisions instead of two, with a front as desired, *fig.* 2.

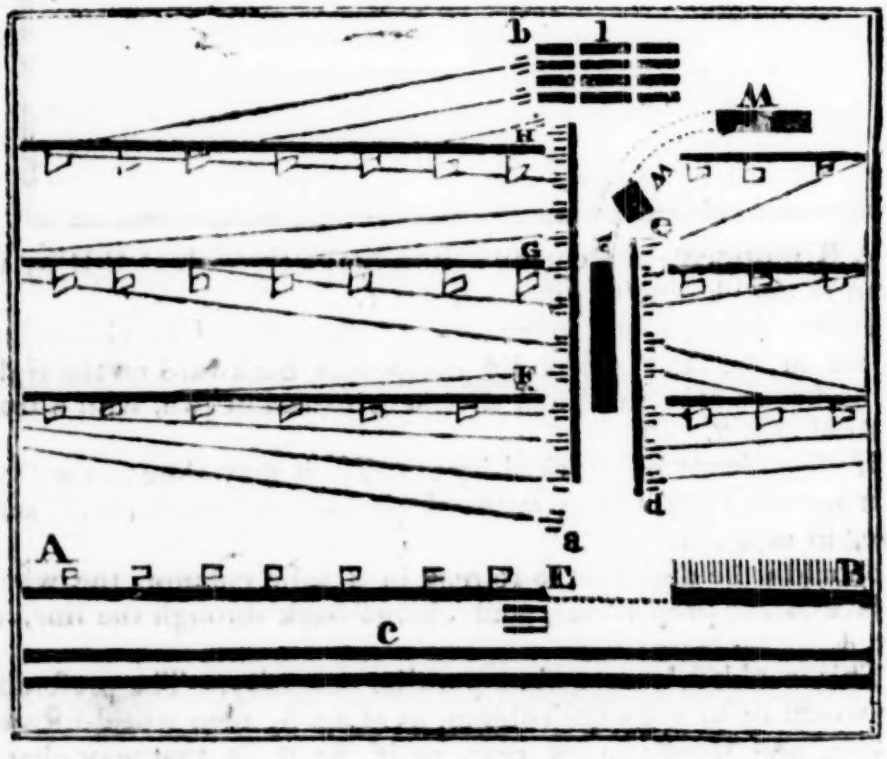
" If this column be attacked by cavalry, it may close to the front or rear divison, and facing outward present an impenetrable solid square, as at *fig.* 3.

" Should it be desirable to retreat in a solid column, the whole may face to the proper rear, and charge back through the line, as at *fig.* 4.

" This would only occur in a peculiar necessity. The preferable mode would be to open the column, as at *fig.* 5, then wheel forward into line, and facing to the rear, as in *fig.* 6, in that way charge back through the line.

" These are all the formations and movements essential to pikemen in the field, and scarcely any others should be practised, particularly in action. Much of the difficulty and confusion of raw troops in the battalion service, arises from their being too many modes in use of producing one and the same effect. When not in actual battle it may be useful to alter the direction of the proper front of the battalion. This I recommend should be done by the formation of a close column to the required front, and then a deployment into line: it might be done somewhat quicker by the *eventail, echelon,* or filing of divisions, but the few additional seconds are well bestowed on the firmness, simplicity, and uniformity of the other mode. It sometimes may happen in action that the battalions must have recourse to the close column, or even the doubling of divisions, in order to diminish their front; but these occasions cannot occur often, and ought to be avoided. A small inclination obliquely may be managed, by bringing up a shoulder, without encumbering the system with the usual manœuvres employed for this purpose.

" With this principle of qualifying the population for close combat established, we may consider that order of attack which in the hands of a determined general, having a superiority of troops competently disciplined, and willing to meet their enemy hand to hand, is invincible. This principle is that of breaking the enemy's line, establishing a transverse position across that of the enemy, and keeping one part in check while such a body of force is thrown on the other as to disperse it, annihilate it, or compel it to surrender. Upon this principle our naval triumphs have been produced. The battle of the Nile strikingly exemplified it, and upon this principle also Buonaparte has achieved his chief victories. This mode of assault may be illustrated by the subjoined diagram.



" Let A B be the line of regulars of the invaded people, and C

a double line of pikemen in reserve. An opening has been made in the line at E for columns of pikemen to advance, who charge through the enemy's line at F G H, and halt at I. These are immediately followed by a train of light artillery, who take up their ground successively from a to b, beginning at a, and are protected by lines of pikemen in their rear. A similar plan of cannonade is adopted on the left wing of the enemy at d e, on which the grand attack is intended. For this the cavalry moves to w w to fall on the rear, and with the whole of the right wing, preceded by the pikemen, are prepared to charge, when the enemy shall give way before the artillery at d e.

"In such an attack, much of the effect of the artillery would depend on the selection of a proper place for breaking the line. A moderate eminence, with open ground to each flank, would afford wonderful execution. A greater portion of the enemy's line should not be attempted to be cut off than could be effectually dealt with; a fourth or less might be a good proportion; and when that was carried, the same plan of assault might be repeated with the remainder, or a general attack might be then made along the front and on the flanks, F G H.

"To enumerate all the purposes of war to which battalions of pikemen may be applied, would require a volume rather than a pamphlet, and would rather clog than elucidate the principle of their utility. I must, however, state, that although I have only considered the pike as an auxiliary, its effects are superior as a chief instrument of war. The objection to the advance of an army of pikemen is, that it would be exposed to the missiles of a retreating army, with which it might not be able to close; but there are *nights, fogs,* and *rains,* when a retreat cannot be conducted advantageously, nor missiles employed. Attacks at such times have often afforded the most complete victories: an objection, however, lies against such attacks, which is, that the armies are apt to fire on their own bodies, through mistake; but this defect could only operate against the enemy: pikemen could not harm their comrades until closed to them, and then their appearance would be so different to that of regular soldiers, that the error must be discovered. Under such circumstances, then, a population, when collected in superior numbers, might pour in upon their adversaries, *en masse,* without the aid of missiles. Military skill must then vanish, and the encounter be decided simply by individual prowess."

The country, we understand, is indebted to Major Barber, the commander of the Duke of Cumberland's sharpshooters, for the well-written and ingenious tract before us. This gentleman was one of the first whose skill and patriotism were directed to the formation and improvement of rifle-corps. His enlightened and patriotic exertions sufficiently prove, that if our arms are not successful, it is not for want of talents and military skill, but want of common sense or common honesty to select and appoint men qualified to command. We wish we could anticipate the same

success to the project of the pike exercise that has attended the formation of rifle-corps, as both have obtained the ingenuous approbation of some of the best officers in the British service. Surely the eagerness manifested by our troops in every action with the enemy to use the bayonet, should teach commanders the importance of this instrument, and the propriety of forming corps of pikemen. Whenever the French come MAN TO MAN, their own weakness and the superior strength of the English are soon placed beyond the possibility of misrepresentation. It ought also to be remembered, that such is the *superiority* of the French exercise, they can fire* *five* times for *twice* by the English; hence their advantage and our disadvantage in firing. Can it then be surprising, that in the battle of Corunna an English regiment called out "*No ball!*" in order that they might charge with the bayonet? Are our English commanders so dead to the lessons of experience, as not to profit by the occurrence of such facts? Will they persevere in a system which gives the enemy *five* chances to their *two?*

Before concluding our remarks on this important tract, we must express our hope that the late campaign will have taught our generals the necessity of having soldiers who can *march* as well as twirl a musket. The first thing attempted by French officers with their conscripts, is to teach them to march in columns so many hours together over a certain distance. The whole ground traversed every day generally amounts to about fifteen leagues, or forty English miles: this training is usually continued for a month before a musket is ever placed in their hands. Had the British troops, before their tour through Spain, been inured to marching forty miles a day, for ten or twelve successive

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* It should here be remarked, that the French never ram down their ball, but only knock the but of their muskets on the ground. The stocks of French muskets are not so crooked as those of the English, and instead of polished brass they are generally mounted with a piece of steel. The French system, nevertheless, has two very great defects; the first is, that their muskets are very short, although adapted to the bodily strength of their men; the second, that their balls are all cast too small for the calibre of their guns. These facts sufficiently explain why so few of their shots take effect. But there is another motive for their firing rapidly; it tends to diminish timidity and diffuse enthusiasm throughout their ranks. The astonishing quickness of their fire also intimidates their enemies, who think it much more dangerous than it really is.—*Rev.*

days, the result of the campaign would have been very different. No man is capable of being a soldier who cannot march such a length, and carry his musket. Our generals seem never to have thought of the necessity of bearing long marches without fatigue, although it is the first requisite of a soldier.

Clutterbuck's *Inquiry into the Seat and Nature of Fever.*

[Concluded from P. 137 of this Volume.]

DR. CLUTTERBUCK treats next of sudorifics in the cure of fever.

"Sweating for the cure of fevers has been excited by very various means. Every kind of stimulant, external and internal; heat, both dry and moist; diluents, *relaxants* as they are called, volatiles, spices, the essential oils; balsams and resins; opiates simply or variously combined; have all at different times been employed for the purpose, and all of them with unquestionable success. Some of these have been supposed to possess *specific* properties in the cure of fever, and have been especially complimented with the epithet *febrifuge;* such are the *antimonial preparations,* which have scarcely ever been omitted in the treatment of fever. But there appears to be little foundation for this." P. 311.

Of all these sudorifics, as they are called, our author gives the preference to heat.

"The most simple mode of exciting sweat" (says he), "and the most free from the objections stated, appears to be by the application of external heat to the skin, by bathing, or other ways. With proper management, it is probable that sweating might be thus produced, without materially increasing the action of the general sanguiferous system. Thus, among rude nations, fevers are commonly treated successfully by the vapour bath." P. 315.

But why should Dr. Clutterbuck be afraid of "increasing the action of the general sanguiferous system?" Has he forgot that "whatever is capable of producing any considerable impression on the system, or of changing its mode of acting, may become a remedy for its disorders?" Surely it is in this way that sudorifics produce their salutary effects, and not by the flowing of the sweat, which is merely a consequence of their operation. Let our author speak to this.

"But when more correct notions of the animal economy began to be entertained — when it was perceived that the humoral patho-

logy, and the doctrine of *concoction* and expulsion of morbific matters, had no foundation in physiology, and were at variance with the known laws of animal life, the theory of the operation of sudorifics was of course abandoned; and, along with it, the practice itself, though sanctioned by the experience of ages, fell into disrepute." P. 314.

In order to produce sweat, then, we must "increase the action of the general sanguiferous system," and that "materially." And it is this very excitation that produces the desired effect—it enables the system, as it were, to throw off its morbid actions. What then should forbid its application, or direct its limitations? "Vigour of the system," according to our author.

"The cure of fever, by sweating, has a perfect analogy in other inflammations, which are found to yield in a large proportion to a similar mode of treatment. In many topical inflammations, *after* bleeding has been had recourse to, and in many, also, that do not admit of this evacuation, sweating is a common and an effectual remedy. The restrictions proper to be observed with regard to it, are precisely the same both in fever and inflammation; for when either of them is attended with much general vascular action, as pointed out by a full, hard, and strong pulse, sudorific remedies can scarcely be employed with safety; at least till the vigour of the system has been in some degree reduced by previous blood-letting, abstinence, or other means. But where the action of the heart and arteries is irritated, rather than increased, in point of force; where the pulse is contracted, quick, and weak, and the general habit of the patient feeble; neither in fever, nor in topical inflammation of other parts, is blood-letting properly indicated. In such cases, sweating, with an appropriate regimen, forms our principal means of cure. We have here, therefore, another point of resemblance between fever and inflammation, affording an additional argument of their common nature." P. 312.

About inflammation in fever we do not at present dispute; but we cannot admit the "vigour of the system." What cause of fever is there that can possibly produce vigour? And where is the fever, strictly so termed, in which "the action of the heart and arteries is *not* irritated rather than increased in point of force," and in which "the pulse is *not* contracted quick and weak, and the general habit of the patient feeble?" If enfeebling powers operate upon the body, why enfeeble it still further, either by "blood-letting, abstinence, or other means," before you apply those of an opposite tendency? Sudorifics may or may not be proper in the treatment of fever, but we cannot admit that they are contra-indicated on the score of vigour; for it is this, comparatively speaking, that favours

their efficacy in catarrh, rheumatism, &c. while the peculiar and more powerful debility of fever renders their operation here in most cases abortive.

In the next place, Dr. Clutterbuck considers the effects of epispastics in the cure of fever.

"This class of remedies has been long in frequent use in the treatment of fever, in all its stages and varieties. The views, however, with which they have been employed are widely different, and sometimes contradictory. At one time, they have been used as *evacuants* simply, for diminishing the quantity of the circulating mass; at another, for the purpose of drawing off morbid humours, the alleged cause of the disease. While the mechanical doctrines prevailed, blisters were applied as a means of resolving and attenuating the supposed spissitude of the fluids, and thus removing obstruction. By some they have been considered as general stimulants, serving to keep up the strength of the system under the debilitating influence of fever. Of late, however, they have been employed rather as palliatives, for the relief of particular symptoms, than as having any material influence on the regular course of the disease." P. 320.

Dr. Clutterbuck rejects all these hypotheses, and substitutes that of *counter-irritation.*

"When we consider" (says he) "the great and acknowledged efficacy of blisters in the treatment of inflammation, wherever seated, we shall be at no loss to understand their good effects in the case of fever, without recurring to any of the hypotheses above alluded to. It is on the principle of *counter-irritation* alone, I apprehend, that their action can, in any case, be explained, agreeable to the law formerly laid down on this subject (chap. i. § 24). Upon this ground, by relieving the primary morbid action going on in the brain, they often lessen or remove delirium, abate head-ach, diminish stupor, and indirectly procure sleep; and by these effects moderate the most distressing symptoms of the disease. That blisters are really productive of these advantages in the treatment of fever, we have the testimony of the best writers in proof." P. 321.

We have next relaxants and antispasmodics in the cure of fever.

Dr. Clutterbuck objects to the former of these terms, as having its origin from a vague hypothesis.

"Under the former denomination" (says he) "have been included a variety of drugs and applications, which probably operate in very different ways. The term itself is, indeed, objectionable, as being derived from an hypothesis respecting the nature of fever that has no foundation in probability. There is no reason to believe *constriction* to make any essential part of the character of fever; and if *relaxants*, as they are called, have been found useful towards the cure, their good effects must be explained in another manner.

"Among *relaxants* have been chiefly ranked antimonial preparations; certain emetic medicines in nauseating doses, as antimony and ipecacuanha; neutral salts, as nitre, the common *saline draught*, *Mindererus's spirit*, &c.; the warm bath; and fomentations to the extremities. It is difficult to estimate the value of these different applications as remedies for fever, a disease that has so strong a tendency to terminate spontaneously in health. There is little doubt, however, that their merits have been over-rated. The good effects of many of them seem to be derived from the evacuations which they frequently produce, by sweat, stool, or urine." P. 327.

We perfectly agree with Dr. Clutterbuck, "that their merits have been over-rated." But if "it is difficult to estimate the value of these different applications as remedies for fever," because it is "a disease that has so strong a tendency to terminate spontaneously in health," it is surely as difficult, generally speaking, to estimate the value of every other application, and for the same reason. Patients have recovered from fever under all sorts of treatment—and under the same treatment patients have died—pretty much in the following manner:—

"We neither know the nature of the affection, nor even its seat; and the uncertainty we are in with regard to the effects of our applications, obliges us, in our anxiety to do something, to make the patient undergo the routine of medical practice: he is in turn vomited, purged, sweated, and stimulated, in a thousand different ways, under the idea of *strengthening;* and, lastly, blistered from head to foot, without any precise object in view; one means being resorted to after another, for little other reason, it would seem, than because the former had failed. The patient, to be sure, in a number of instances, recovers; but he probably owes his recovery less to art, than to the powers of resistance of the constitution, the *vis conservatrix naturæ*, which is often not only an overmatch for the disease, but for the doctor also." P. 226.

Among the tribe of *relaxants* so termed is *warm bathing*. In favour of its utility in the treatment of fever, Dr. Clutterbuck quotes from both ancient and modern authors; and on the local application of heat offers the following theoretical suggestion:—

"It is highly probable that, in many states of fever, warm fomentations to the head itself would be advantageous; upon the same grounds that they are found to relieve inflammation in the other cavities of the body—I speak here from theory only: no observations, that I know of, have been yet made on the subject." P. 330.

Dr. Clutterbuck next considers the use of simple stimulants in the cure of fever.

"It is not my intention" (says he), "in mentioning this practice, to recommend its indiscriminate adoption, more than that of blood-letting, or any other of the means pointed out above. It is sufficient for my purpose to have shown that fevers have frequently been thus treated with success." P. 335.

Aware, however, that this fact might seem to militate against his doctrine, he attempts the following modifying clause:—

"This fact may, at first view, seem adverse to the doctrine of fever being founded in inflammation; since it might be difficult to conceive, that an active topical affection should admit of relief from such treatment. We have, however, the analogy of many other inflammations in its support. In certain stages of pulmonic inflammation, when the violence of arterial action has been reduced by previous evacuations; and in habits of body that appear unfavourable for loss of blood; both the *volatile alkali* and the *seneka* (a highly acrid root) have been employed with equal freedom and success; as have likewise a variety of other stimulating substances. The use of the most active remedies of this class in membranous inflammation, as in acute rheumatism, is too well known to need dwelling on." P. 336.

Still he thinks "it hardly necessary to observe, that it is in the latter stages of fever that stimulants are chiefly indicated."

The cinchona is the next remedy which Dr. Clutterbuck treats of in the treatment of fever.

There is no medicine, perhaps, concerning which so many opposite opinions have been entertained as the bark. "Even in our own times," as our author observes, "practitioners have been found to differ very much in their estimate of the *Peruvian bark* as a remedy for fever." His sentiments on the subject are in unison with his doctrine.

"In inflammation of an active kind, occurring in vigorous habits, and in the early stage of it, experience seems sufficiently to have proved that *bark* is an improper remedy. But when the disease arises in debilitated constitutions, or has gone on for some time without altering the structure of the part; and when evacuations have been made proportioned to the activity of the disease and the vigour of the system, bark is found to be really an useful application.

"In erysipelatous inflammation, occurring in large towns and in persons of no great strength, the Peruvian bark is found to be more successful than an evacuant plan of cure. And it is probable that some fevers partake of the nature of erysipelas, since they often mutually give rise to one another, by what is called *metastasis*. If bark can be used with impunity, and even with advantage, in such a state of the system as occurs in acute rheumatism, as we learn

from the writings of Morton, Fothergill, and Haygarth, and as experience has very satisfactorily confirmed, there seems little reason to be apprehensive of it in idiopathic fever, with ordinary precautions." P. 345.

We come now to the effects of sensorial stimuli in fever. These stimuli have been termed *narcotics*, *hypnotics*, or *anodynes*. Dr. Clutterbuck, however, objects to these appellations.

"These substances" (he says), "considered as a class, are by no means properly designated by the terms *narcotic* or *anodyne;* since some of them neither induce sleep or stupor, nor have any direct tendency to relieve pain. This is the case especially with one of the most powerful of them, the *lauro-cerasus*. The only circumstance in which they seem to accord, is in their effect on the functions of the brain, which they all primarily disturb, in greater or less degree; affecting the rest of the system in a secondary way only. This, in my opinion, forms a proper basis for denominating them; and I have ventured accordingly to class them under the common name of *sensorial stimuli*, or medicines that operate specifically on the brain or *common sensory*." P. 348.

The *sensorial stimuli* which our author speaks of in the treatment of fever are *opium*, *wine* and *alcohol*, *camphor*, *lauro-cerasus*, *digitalis*, *nicotiana*, and *mental emotions*. Let us see what he says with regard to opium.

"Opium is unquestionably a *stimulant* with regard to the brain, and increases its vascular action. This being granted, we can pretty well understand the circumstances in which it is likely to be beneficial, or the reverse, in fever.

"The first stage of the disease is commonly a state of active inflammation. The vessels are at this time acting with considerable violence: hence the throbbing of the arteries, the distensile pain and increased heat of the head, the want of sleep, the flushing of the face, and the suffusion of the eyes. In this stage of fever, as in other inflammations, experience has shown opium to be uniformly hurtful. But after the first violence of action has subsided, and the disease has been protracted to a certain period, the same experience proves that stimulating remedies can be employed with safety and advantage; and in this stage it is that opium is found useful, both in fever and other inflammations.

"It is not improbable, however, that in certain cases of fever, particularly in previously debilitated habits, the inflammation is from the beginning of so inactive a kind, as to admit of the early use of stimulating remedies; which will account for the success that many practitioners have experienced in the low state of fever, from a tonic and stimulant plan of cure." P. 355.

That opium "is unquestionably a *stimulant* with regard to the brain, and increases its vascular action," is ad-

mitted;—but that "the first stage of the disease is commonly a state of active inflammation," or a state of "violence of action," is quite another question. It is said, however, that "the vessels are at this time acting with considerable violence; hence the throbbing of the arteries, the distensile pain, and increased heat of the head; the want of sleep, the flushing of the face, and the suffusion of the eyes." But is not the picture here a little too highly coloured? Let us compare it with the description which Dr. Fordyce has given of the first stage of fever, which Dr. Clutterbuck has "borrowed on account of its conciseness," and because "it coincides with the history of the disease as handed down to us by the best writers of all ages, and is confirmed by daily observation." It runs thus:—

"'(*a*) *Languor*, weariness, weakness; insensibility of the extremities, *blindness* and *insensibility* in the organs of sensation, cold and trembling, pain in the back.

"'(*b*) *Horripilatio*; the skin pale, dry, and of a dusky colour; a dry, foul tongue, and thirst; transparent urine; costiveness, and suppression of other secretions; paleness and dryness of ulcers; a small obstructed pulse, sometimes intermitting; pain in the limbs, joints, and *forehead; delirium.*

"'(*c*) Anxiety; oppression and swelling about the præcordia; frequency of the pulse; quick and laborious respiration, sometimes with a cough; rigour, and horror; thirst, flatulency, loss of appetite, *nausea*, and vomiting.'" P. 38.

Now, in all this, where is "the throbbing of the arteries, the distensile pain and increased heat of the head, the want of sleep, the flushing of the face, the suffusion of the eyes, and the violence of action?" On the contrary, there is nothing but impaired function and enfeebled action. And how can it be otherwise? There is no cause of violent action. Some of the causes of fever, indeed, may excite violent action in the first instance—during the period of their operation. But how can this violent action continue after they have ceased to operate? "According to a general law of the system," their operation "soon ends in fatigue, and collapse"—in impaired and deranged action.

Where, then, is the objection to opium, even in the *first stage* of fever? For what happens in the *second stage?*

"'Rigour and horror:—heat rising from the præcordia, and diffused over the body irregularly, unequally, and with flushing; a strong, full, *obstructed* pulse, or a very frequent small one; pain in the head and joints; stupor and delirium; universal soreness; redness arising in different parts irregularly; the urine high co-

'loured, but transparent; sweating in the head and breast, or over 'the whole body; partial secretions.

" 'At last the pulse becomes free; all the secretory organs are 'relaxed: hence the skin grows soft and moist, and returns to its 'natural colour; the tongue likewise is soft and moist, the belly is 'open, and the urine in greater quantity; if transparent when dis-'charged, after a little time it becomes turbid and opaque; the se-'cretions are often greatly increased; there arises a copious and 'universal sweat, or a purging, or great flow of urine.

" 'The frequency of the pulse, and all the other symptoms of 'the first and second stage gradually subsiding, the patient recovers 'his health; or there arises an inflammation or hæmorrhage 'in some part of the body, the symptom of the first stage suddenly 'disappearing, or being greatly diminished.' " P. 40.

These are the workings of Nature. The actions of the system gradually rise—the sweat and other excretions begin to flow—and, as Cullen expresses it, "as this sweat continues to flow, the heat of the body abates; the sweat, after continuing some time, gradually ceases; the body returns to its usual temperature; and most of the functions are restored to their ordinary state." Why not therefore imitate or assist these operations by art? Why not give opium to excite the system to throw off its morbid actions? It may indeed be said that Nature does her own work best. Still this argues nothing against the point at issue. Nature takes no account of violent action or inflammation when she rouses the actions of the system to throw off a febrile paroxysm. In short we may conclude, not only from the probable effects of the exciting causes of fever, but also from the phenomena of the *first stage*, as well as from what happens in the *second*, that there is neither action nor inflammation to forbid the use of opium or any other appropriate stimulus. Nay, if there be any thing in the following observations of our author, we may even conclude that the early exhibition of a powerful stimulus may at once terminate the disease.

" If fever is to be cured speedily, and not suffered to run its course, it can only be done by means which produce a powerful impression on the general system. And it seems, in some measure, indifferent of what nature the impression is, provided it be sufficiently powerful. Some strong counter-movement must be made, such as tends to alter all the circumstances of the habit; and it may take place, either through the mind or through the body. It is, however, indispensable to success, that the attempt be made *very early* in the disease: at a later period, it may at once fail, and prove *injurious*." P. 437.

" We are next" (says Dr. Clutterbuck) "to consider one of the

most powerful, but at the same time, perhaps, the least understood, of the agents employed in the cure of fever. Although it be true, in a *physical* sense, that *cold* is merely a negative term, implying only a privation or diminution of heat, it cannot be received in this light as applied to the living body, but must be considered as a positive agent, having, like other agents, a power of changing materially the condition and actions of the system. Its effects are by no means a lower degree of those which that produces, but of a totally different kind." P. 374.

If *cold*, however, "is merely a negative term implying only a privation or diminution of heat"—if in fact it has no positive existence, how can it be said to produce effects? But Dr. Clutterbuck views it in the light of a positive agent as applied to the living body, and considers its effects first in the healthful state, both as regards the part to which it is immediately applied, and the general system; then its effects as a remedy for inflammation; and lastly, its influence on the course of fever.

The last remedy which Dr. Clutterbuck notices for the cure of fever is MERCURY—"a medicine," he says, "whose Herculean powers have made it to be resorted to in many desperate cases of disease, as a forlorn hope, and without any particular indication."

After having cited the authority of several writers in support of its utility in fever and inflammation, but especially in the fevers of tropical climates, he proceeds to speak of its mode of operating.

"Thus there appears to be very satisfactory evidence of the utility of mercury in fevers of various descriptions, as well as in other inflammations. Its mode of acting, however, is not so clearly ascertained. It seems to be not altogether agreed, whether mercury is to be looked upon as an *evacuant* merely in fever, or as operating *specifically*, by its well known faculty of superseding various diseased actions in the system. In many of the instances of its employment above recited, we find it not only producing copious evacuations by stool or vomit, but purposely combined with emetics and cathartics of the most active kind. This, however, is no argument against its *specific* operation; for calomel frequently induces salivation, at the time that its purgative effects are most conspicuous; as I know by repeated observation.

It is, however, I think most probable upon the whole, that mercury, when freely and repeatedly administered, operates wtih advantage in the cure of fever, both as an evacuant, and by its specific powers. We see that, on some occasions, it exerted little or no evacuant effect; and the *sublimate*, which is not remarkable for its purgative properties, was found to be attended with the same advantage as calomel." P. 404, 5.

In the midst of this discussion and uncertainty concerning the action of mercury, our author is not forgetful of his favourite hypothesis.

"Mercury certainly exerts peculiar effects on the brain; and it is probably through the influence of the brain, thus irritated, that the general febrile state is produced which is so commonly observed under the free use of mercury, and not by the immediate application of the medicine to the heart and general vascular system. Dr. Adams, remarking on its use in the cure of *syphilis*, says, 'the 'fever it produces may be truly called *specific*, from its uniformity 'and total difference from all others.'

"Moderately used, mercury often relieves headach depending on local increased vascular action; and it is considered as *specific* in the cure of that variety of inflammation of the brain or its membranes, which is improperly called *hydrocephalus*. It has often, also, removed *gutta serena*, epilepsy, and other *sensorial* affections. Employed so as to excite salivation, it has frequently contributed to the cure of obstinate intermittents, by rendering them obedient to the Peruvian bark, which they had before resisted; and it supersedes various other diseases that are kept up by an acquired habit." P. 406.

Let it be observed, however, that "when mercury is carried to excess, it produces head-ach, general debility, incapacity for mental exertion, and finally mania;" and that, "as happens with regard to most others, we have yet much to learn of the circumstances which should in all cases govern its administration."

Having discussed the various remedies which he recommends in the treatment of fever, our author proceeds to consider its natural cure or spontaneous termination.

"After all that has been said" (says he) "respecting the cure of fever by the different methods pointed out above, it is not to be overlooked, that fever has a strong disposition to terminate spontaneously after going through certain stages; and hence that the effects of remedies are liable, on many occasions, to be falsely estimated. This tendency is so remarkable, that many physicians have chosen to rely on it for a cure, and have dissuaded from all artificial means of bringing the disease to a *crisis*, preferring to leave the business altogether to nature. Others, again, deny the power of medicines to cut short the progress of fever, and think that physicians deceive themselves, by ascribing effects to causes that have in reality little or no influence on their productions." P. 408.

We quote this passage as a proper comment on our author's reasoning in the treatment of fever. He has endeavoured to establish his doctrine on both theoretical and practical grounds. The evidence of experience has been

industriously gathered in. But let it be remembered, "that the effects of remedies are liable on many occasions to be falsely estimated;" and that, as an able writer observes, "the evidence that is requisite to prove or disprove any proposition in the science of medicine is of a peculiar kind. It differs entirely from that species of proof which satisfies a court of law. Both direct and circumstantial evidence, which would leave no doubt in the breasts of judges and juries, have often not the slightest tendency to render a medical fact even probable. The declarations, and even the oaths, of the most conscientious, disinterested, and able men, are all insufficient."

Our author's object has been to establish the two following propositions:—"*First*, that fever is not originally a disease of the whole system, as is commonly thought, but *a topical affection of the brain. Secondly*, that this affection *consists in inflammation;* the general disorder observed in the system, or what is called the *febrile* state, being merely *symptomatic* of this, the same as in other inflammations." The former of these propositions, generally speaking, we do not deny; but the second we cannot admit. The evidence of dissection falls short in establishing the point.

Inflammation, however, is insisted on; and most of the remedies that are commonly employed in inflammation are proposed. But what is inflammation? Can we deduce its proper method of cure from a knowledge of its nature? Or does experience prove that the common method of cure is properly adapted to its removal? Here, as in other cases, "the effects of remedies are liable to be falsely estimated." Some patients die, and some recover. But in the latter case can we say that the recovery was owing to the remedies? or in the former, that they had no concern in the death? or that the patient would not have been more safe if he had been left to "the powers of resistance of the constitution—the *vis conservatrix naturæ*, which, as Dr. Clutterbuck observes, "is often not only an overmatch for the disease, but for the doctor also?" Such the nature of medical evidence—such the glorious uncertainty of medicine! Verily, *nostra ars conjecturalis est.*

Suppose, then, that "fever is inflammation," according to our author, still the nature of fever is not explained. And the doubts and difficulties under which we labour, in the treatment of inflammation, must still hang over us in the treatment of fever.

Of all this Dr. Clutterbuck is fully aware.

"In regard to the *cure* of fever" (says he), "in relation to the present doctrine, I have endeavoured to speak with due caution. I have recommended no remedies with confidence, upon merely theoretical grounds, but have contented myself with hinting only at their probable utility; well knowing how fallacious every thing of this kind is, and how ready we are to discover virtues where we wish to find them.

"I have no hesitation, however" (continues he), "in expressing my firm belief, that the effects of the remedies whose powers in the cure of fever are well ascertained will be better understood, and the application of them be rendered more precise and beneficial upon the present doctrine, and by keeping always in our view the state of vascular action in the brain, than upon any other hypothesis that has yet been given respecting the seat and nature of fever." P. 435.

Without further comment, let us recommend the work itself to the perusal of our readers; and, whatever they may think of its leading doctrine, we can assure them that they will find much ingenuity and much medical erudition;—in short, that it is the production of a mind of no common ability.

Transactions of the Horticultural Society of London. Vol. I. Part I. 4to. pp. 78. 7s. 6d. Hatchard; White.

WE have often had occasion to exult in the number, spirit, and talents of the learned and philosophical societies instituted and supported throughout the United Kingdom by the voluntary contributions of their members. The appearance of Part I. of the first volume of the Transactions of the Horticultural Society, which was instituted only in the spring of 1805, is an additional cause for congratulation on the rapid and general diffusion of natural philosophy. There are, indeed, many reasons for considering the extension of this branch of human science as a positive good to society. Its effects on the passions and even appetites are not the least important of these reasons. The profound naturalist will rarely or never become a bacchanal or a gormand, still less an irregular, litigious, dishonest, or quarrelsome person. It is true, we regret to say it, a distinguished botanist may be cited as a proof that an acquaintance with the vegetable kingdom does not necessarily imply an adherence to the law of rational nature with regard to chastity. Yet it will readily be admitted, that an extensive and extending knowledge of the economy of nature is most likely in the present age to form an

efficient barrier to that practical atheism and moral turpitude which, under the mask of unitarianism, are insinuating themselves among men. If then a knowledge of the natural sciences be as useful to the support of virtue as Ray, Newton, Boyle, Derham, and others, have proved it favourable to Christianity, its diffusion at the present crisis must be considered as a great national good. When fanaticism has gained such an ascendancy in the minds of the vulgar, and infidelity and vice in those of the vain and ambitious, we do hope that the propagation of natural philosophy *, and the increase of philosophical societies, may contribute to prevent these kingdoms from experiencing those horrors and excesses which usually attend immorality and irreligion. Under this conviction it is evident that we must be friendly to the extension and views of the Horticultural Society; but, as some persons may prefer political to moral arguments, we shall extract Mr. Knight's "Introductory Remarks relative to the Objects which the Horticultural Society have in view."

"Were it possible to ascertain the primeval state of those vegetables which now occupy the attention of the gardener and agriculturist, and immediately, or more remotely, conduce to the support and happiness of mankind; and could we trace out the various changes which art or accident has, in successive generations, produced in each, few inquiries would be more extensively interesting. But we possess no sources from which sufficient information to direct us in our inquiries can be derived; and are still ignorant of the native country, and existence in a wild state, of some of the most important of our plants. We, however, know that improved flowers and fruits are the necessary produce of improved culture; and that the offspring, in a greater or less degree, inherits the character of its parent. The austere crab of our woods has thus been converted into the golden pippin; and the numerous varieties of the plumb can boast no other parent than our native sloe. Yet few experiments have been made, the object of which has been new productions of this sort; and almost every meliorated variety of fruit appears to have been the offspring of accident, or of culture applied to other purposes. We may therefore infer, with little danger of error, that an ample and unexplored field for future discovery and improvement lies before

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* It may here be remarked, that it was not the naturalists but the metaphysicians who made such ravages on society in France. The same class of men are no little unsound in this country; and therefore, the study of nature, while it gratifies their passion for speculation, may also, perhaps, check their vanity and ambition by its variety and immensity.—*Rev.*

us, in which nature does not appear to have formed any limits to the success of our labours, if properly applied.

"The physiology of vegetation has deservedly engaged the attention of the *Royal* and *Linnean* Societies; and much information has been derived from the exertions of those learned bodies. Societies for the improvement of domestic animals, and of agriculture in all its branches, have also been established, with success, in almost every district of the British empire. Horticulture alone appears to have been neglected, and left to the common gardener, who generally pursues the dull routine of his predecessor; and, if he deviates from it, rarely possesses a sufficient share of science and information to enable him to deviate with success.

"The establishment of a national society for the improvement of horticulture has therefore long been wanted; and if such an institution meet with a degree of support proportionate to the importance of its object; if it proceed with cautious circumspection to publish well-ascertained facts only, to detect the errors of ignorance, and to expose the misrepresentations of fraud; the advantages which the public may ultimately derive from the establishment, will probably exceed the most sanguine hopes of its founders.

"Horticulture, in its present state, may with propriety be divided into two distinct branches, the useful, and the ornamental: the first must occupy the principal attention of the members of the Society, but the second will not be neglected; and it will be their object, wherever it is practicable, to combine both."

This great vegetable physiologist then reverts to the ability of plants to adopt their habits to every climate; and shows that the pear-tree, which is a native of Southern Europe, or the adjoining parts of Asia, is completely naturalised in Britain, as the English crab-tree is in the frozen region of Siberia, although these trees when newly imported from happier climates do not yield mature fruit even with the assistance of a south wall.

"As the pear and crab tree, in the preceding cases, have acquired powers of ripening their fruits in climates much colder than those in which they were placed by nature, we have some grounds of hope that the vine and peach tree may be made to adapt their habits to our climate, and to ripen their fruits without the aid of artificial heat or the reflexion of a wall; and though we are at present little acquainted with the mode of culture best calculated to produce the necessary changes in the constitution and habit of plants, attentive observation and experience will soon discover it; and experiments have already been made, which prove the facility of raising as fine varieties of fruit in this country, as any which have been imported from others."

"In the culture of many fruits, without reference to the introduction of new varieties, the Society hope to be able to point out some important improvements. Several sorts, the walnut and

mulberry for instance, are not produced till the trees have acquired a very considerable age; and therefore, though the latter fruit is highly valued, it is at present very little cultivated. But experiments have lately been made, which prove that both walnut and mulberry trees may be readily made to produce fruit at three years old; and there appears every reason to believe, that the same mode of culture would be equally successful in all similar cases.

"In training wall trees there is much in the modern practice which appears defective and irrational: no attention whatever is paid to the form which the species or variety naturally assumes; and be its growth upright or pendent, it is constrained to take precisely the same form on the wall.

"The construction of forcing houses appears also to be generally very defective, and two are rarely constructed alike, though intended for the same purposes; probably not a single building of this kind has yet been erected, in which the greatest possible quantity of space has been obtained, and of light and heat admitted, proportionate to the capital expended. It may even be questioned, whether a single hotbed has ever been made in the most advantageous form; and the proper application of glass, where artificial heat is not employed, is certainly very ill understood."

"In the execution of their plan, the committee feel that the Society have many difficulties to encounter, and, they fear, some prejudices to contend with; but they have long been convinced, as individuals, and their aggregate observations have tended only to increase their conviction, that there scarce exists a single species of esculent plant or fruit, which (relative to the use of man) has yet attained its utmost state of perfection; nor any branch of practical horticulture, which is not still susceptible of essential improvement: and, under these impressions, they hope to receive the support and assistance of those who are interested in, and capable of promoting, the success of their endeavours."

The part before us contains ten other papers, three of which are by Sir Joseph Banks, and three by T. A. Knight, Esq. F. R. S. The first is "*An Attempt to ascertain the Time when the Potatoe* (Solanum Tuberosum) *was first introduced into the United Kingdom; with some Account of the Hill Wheat of India*," by Sir Joseph Banks. It has always been known that the potatoe was brought to this country by Sir Walter Raleigh when he returned from his voyage "for discovering and planting" colonies, undertaken in 1584 and completed in July 1586. Mr. Thomas Herriot, the mathematician, in describing potatoes, says "these roots are round, some as large as a walnut, others much larger; they grow in damp soil, many hanging together, as if fixed on ropes; they are good food, either boiled or

roasted." (De Bry's Collection of Voyages.)—The right honourable president adds a fact worthy of attention. "The manuscript minutes of the Royal Society, December 13, 1693, tell us, that Sir Robert Southwell, then president, informed the fellows, at a meeting, that his grandfather brought [took] potatoes into Ireland, who first had them from Sir Walter Raleigh." Thus, we find that the Irish papists are indebted to England and to a Protestant for the potatoe, and that their tradition of its having been brought to Ireland by an Irish priest from France, when the faculty of Paris had pronounced it poisonous, is without foundation. —This fact may furnish Mr. Plowden, or some other writer of the same school, with a subject for a 4to volume to prove it impossible that Ireland could be indebted to England for her potatoes.—This root, however, was first introduced into Europe by the Spaniards, who brought it from the kingdom of Quito, in Peru, to Spain, whence it was transplanted to Austrian Flanders, where it was cultivated and sent as presents to Rome and Vienna before 1598. Peter Cieca in his Chronicle, printed in 1553, says that the inhabitants of Quito had, besides Mays, a tuberous root, which they eat, and call Papas. Clusius, a botanist of Vienna, concludes that this was the same plant, living specimens of which he had received from Flanders. The circumstance of the Italians having an edible root, which they called *taratoufli*, does not sufficiently prove their early acquaintance with potatoes. The roots introduced by Sir Francis Drake, and Sir John Hawkins, were sweet potatoes from Spain and the Canaries, which were used as a great delicacy long before the common potatoe was known: they were supposed to possess the power of restoring decayed vigour. The kissing comfits of Falstaff*, and other confections of similar imaginary qualities, were principally made of these and of eringo roots. The potatoes themselves were sold by itinerant dealers in the neighbourhood of the Royal Exchange, and purchased at no inconsiderable cost, by those who were silly enough to repose any confidence in their alleged properties. To this paper is subjoined a curious fact relative to the "Hill Wheat" of India. Mr. Lambert, seven or eight years ago, received a parcel of seeds, among which was a paper marked "Hill Wheat," and containing seed not larger than that of our wild grasses;

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* "Let it rain potatoes, and hail kissing comfits."—Merry Wives of Windsor, ACT V. SCENE 5.

but when examined with a lens it appeared of the same figure as wheat. Sir Joseph and Mr. Lambert sowed a little of it in their gardens, and both had a fine crop of spring wheat, the grains of which were equal to the usual size of that kind. This circumstance proves the effect of cultivation on grain.

"On the Cultivation of the Crambe Maritima of Linnè, or Sea Kale. By Mr. John Maher, F. H. S."—The author acknowledges his obligations to the late Mr. Curtis, whose pamphlet on sea kale first taught him to cultivate this early and indigenous esculent. This plant requires three years to bring it to maturity, and should be cultivated in hotbeds. "If the beds are twenty-six feet long and four wide, they will hold twenty-four blanching pots, (made in the shape of hemispheres, and designed to exclude the light and air) with three plants under each, making seventy-two plants in a bed." Sea kale, or sea colewort, has been raised in Mr. Beale's garden measuring twelve inches in circumference. "No vegetable," says Mr. Maher, "can be so *easily forced* as this, or with so little *expense* and *trouble:* for the dung is in the finest possible order for spring hotbeds, after the sea kale is gathered. The only thing necessary, is to be very particular in guarding against too much heat, keeping the temperature under the blanching pots as near to 55° as possible, but never higher than 60° of Fahrenheit." It will be some time before sea kale, although an indigenous plant, comes into general use.

Sir Joseph furnishes the society with "Some Hints respecting the proper Mode of inuring Tender Plants to our Climate," in which he proposes that they should be raised from the seeds, and not propagated by cuttings. He instances the laurel, which although cultivated by cuttings, above two centuries, in our gardens, cannot yet bear our winter frosts; whereas some seeds of *zizania aquatica* were brought from Canada, and sown in a pond of his at Spring Grove, near Hounslow, and after fourteen years the seeds of each year producing stronger and stronger plants, which now grow six feet high, and in every respect as vigorous as in their native country. We think the learned president's theory of raising by seeds well founded, as by this method a new generation takes places, and the organs of the infant plant are necessarily assimilated to the soil and climate. Sir Joseph proposes to attempt the cultivation of myrtle and laurel himself in this manner.

Mr. J. Dickson describes "a Variety of the *Brassica*

Napus" of Linne, rape, or French turnip, which has been brought to Covent Garden by one person only, for more than twelve years, and sold chiefly to foreigners. It is much more delicate in flavour than our common turnip, and is used in the same way. In Germany it enriches all their soups. It only requires scraping, as the outer skin or rind is thinner than that of the common turnip. Stewed in gravy, it forms a most excellent dish; and being white and of the shape of a carrot, it is very ornamental. This turnip will grow in poor, light, sandy soil, where it seldom exceeds the size of a man's thumb or middle finger: in rich soil it grows much larger, but is not so sweet. If sown in July or August it will be fit for the table in April or May; if in January or February, it will be mature in May and June.

The indefatigable Mr. Knight, in a paper of considerable length, informs the Horticultural Society of his experiments and success in "producing new and early fruits," by "introducing the farina of one variety into the blossom of another." He seems to think, however, that this process, although it produces new varieties, does not accelerate the ripening of the fruit. Trees springing from seed require a certain time before they can bear fruit; and this period cannot be shortened by any means: too rich a soil stimulates to preternatural exertion, and destroys the young tree. The pear requires from twelve to eighteen years; the apple from five to twelve or thirteen; the plumb and cherry, four or five; the vine, three or four; the raspberry, two; and the strawberry, if sown early, affords an abundant crop the succeeding year. The author doubts the existence of vegetable mules.

Mr. Salisbury gives a very laboured description of the polyanthes tuberosa, or tuberose, accompanied with a drawing almost the size of nature. This is a very pleasing flower, rising from three to five feet high, and emitting a fragrant odour in the evening. In the East Indies, says Mr. Salisbury, it is called *sandal malam*, or *intriguer of the night*; and in Spain, the *vara de San Josef*. The latter is a mistake; it is known in Spain by the name of *vara de Jesé*. The tuberose may be cultivated in this country; and if exposed to a considerable heat in summer, in light sandy earth, it is as easily preserved from the winter cold as the artichoke. Care must be taken to preserve it from much water or heavy rain. The roots are preserved during winter in very dry sand, and kept in cellars.

The eighth paper in this work is by Sir Joseph Banks, on a Revival of an Obsolete Mode of managing Straw-

berries," by laying straw (whence their name) under the plants when their fruit begins to swell. The straw thus placed shades the roots from the sun, prevents evaporation, and preserves the berries from the mould raised by heavy rains. The advantages of this simple method are self-evident.

The ninth and tenth papers are by Mr. Knight "on raising new and early Varieties of the Potatoe," and "on the Advantages of Grafting Walnut, Mulberry, and Chesnut Trees." The mode of raising potatoes is to prevent the growth of tuberous roots, and thus enable the early kind to form seed, which they would not otherwise do. This seed will consequently produce an early potatoe. The author succeeded in grafting walnut, mulberry, and chesnut trees "by approach," so that the grafts bore fruit the third year after. This method is certainly very desirable for propagating mulberry trees, which require so many years before they bear fruit when planted in the usual manner.

The last article in this part is an "Account of some New Apples" raised in the garden of Mr. I. Swainson, Twickenham, by Mr. A. Biggs. This author appears to be a very honest and industrious gardener, who has been fortunate enough to raise apple-trees by cuttings. Mr. Biggs has also raised eight new varieties, of peculiar excellence: he enumerates above seventy different kinds, which he has cultivated in Mr. Swainson's garden.

The Second Part of the first volume of these transactions has appeared, and shall be noticed in our next. Of the merit of the work our readers can judge from the above abstracts. Its novelty and interest will, we hope, attract the attention of practical as well as amateur gardeners.

English Bards and Scotch Reviewers. A Satire. 12mo. pp. 54. Cawthorn, Cockspur-street. 1809.

THE writer of this satire laments, in common with every friend to genius and literature, that the estimable author of the *Baviad* and *Mæviad*, a writer exceeded by no poet ancient or modern, in taste, talents, integrity, and every amiable quality of heart and mind, should have devoted his attention to subjects which prevent him from pursuing his satirical career, the beginning of which was productive of so much advantage to the public.

We are happy, however, to find that so able a successor has resolved to follow his example.

This satirist has made a bold and vigorous effort to stem the tide of popular prejudice, by exhibiting the defects of some of the most popular productions of the present age. The *Lay of the Last Minstrel* is one of the first poems which he thus analyses. He pays a just tribute to the *genius* of the author, but does what ought to be more acceptable to him — gives him some good and salutary advice. He then passes on to some of the minor bards, such as that *murderer of English prose*, Mr. Wordsworth, and his simple associates. He stops on the way to offer a monitory hint to Lord Strangford respecting his *translation* of the Lusiad of Camoens.

> " Nor thee, translator of the tinsel song,
> To whom such flattering ornaments belong,
> Hibernian STRANGFORD! with thine eyes of blue *
> And boasted locks of red, or auburn hue;
> Whose plaintive strain each love-sick miss admires,
> And o'er harmonious nonsense half expires;
> Learn, if thou canst, to yield thine author's sense,
> Nor vend thy sonnets on a false pretence.
> Think'st thou to gain thy verse a higher place
> By dressing Camoens in a suit of lace?
> Mend, STRANGFORD, mend thy morals and thy taste;
> Be warm, but pure; be amorous, but chaste;
> Cease to deceive; thy pilfer'd harp restore,
> Nor teach the Lusian bard to copy MOORE."

We pass over various shrewd remarks on versifiers of inferior note; and, notably, on Mr. Bowles the sonnetteer, who writes verses, it seems, not on *belles* but on *bells*—the bells of Ostend; and make a stand at the comments on the doughty Scotch champion of the Edinburgh Review.

> " Health to immortal JEFFREY! once, in name,
> England could boast a judge almost the same;
> In soul so like, so merciful, yet just,
> Some think that Saturn has resign'd his trust,
> And given the Spirit to the world again,
> To sentence letters, as he sentenc'd men."

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* The reader who may wish for an explanation of this, may refer to " STRANGFORD'S CAMOENS," page 127, note to p. 56, or to the last page of the Edinburgh Review of STRANGFORD'S CAMOENS.

" It is also to be remarked, that the things given to the public as Poems of Camoens are no more to be found in the original Portuguese than in the Song of Solomon."

But we *dare not* pursue this quotation; for although *Mr. Jeffrey* has no mercy upon others, and has libelled most wickedly one of the most loyal of men, *Don Pedro de Cevallos*, for which he is execrated by every honest man in the country, we have no wish to libel him. Let our readers therefore consult the book itself, if they have a desire to see how this Edinburgh Critic is lashed by our Satirical Censor. But we have to beg Mr. Jeffrey's pardon, for on looking at the satire again, we find that the article respecting this worthy Spaniard was written by Mr. Brougham (Anglicè, Broom), the very man who was selected by "All the Talents" as a proper person to be sent on a kind of semi-diplomatic mission to Portugal! We now leave the critics for the company of their worthy patron.

> " Illustrious HOLLAND! hard would be his lot,
> His hirelings mention'd, and himself forgot!
> HOLLAND, with HENRY PETTY at his back,
> The whipper-in and huntsman of the pack.
> Blest be the banquets spread at Holland House,
> Where Scotchmen feed, and critics may carouse!
> Lov'd, long, beneath that hospitable roof,
> Shall Grub-street dine, whilst duns are kept aloof.
> See honest HALLAM lay aside his fork,
> Resume his pen, review his Lordship's work,
> And, grateful to the founder of the feast,
> Declare his landlord can translate, at least*!
> Dunedin! view thy children with delight,
> They write for food, and feed because they write;
> And least, when heated with th' unusual grape,
> Some glowing thoughts should to the press escape,
> And tinge with red the female reader's cheek,
> My Lady skims the cream of each critique;
> Breathes o'er the page her purity of soul,
> Reforms each error and refines the whole †."

" * Lord Holland has translated some specimens of Lope de Vega, inserted in his Life of the Author; both are bepraised by his *disinterested* guests.

" † Certain it is, her ladyship is suspected of having displayed her matchless wit in the Edinburgh Review: however that may be, we know, from good authority, that the manuscripts are submitted to her perusal — no doubt for correction."

Her ladyship's *political* associate, Lady Grenville, is said to have been as beneficially employed in displaying her matchless *taste* in architecture, by directing and superintending the *magnificent* and *stupendous* decorations, which the Speaker and his sapient committee of senators have thought proper to sanction, about the two Houses of Parliament, to the equal edification and delight of all passengers, and especially of all architectural perambulators.—*Rev.*

The censure of the satirist is next directed against the wretched dramatists of the day, who have really laughed Common Sense out of countenance, and put Comedy herself to the blush. But who are to blame for this? Why truly the public, who can soberly *tolerate* the trash which the managers cram down their throats, but are base enough to *applaud*, they know not *what* nor *why*.

" Such we see her, ah! wherefore should we turn
To what our fathers were, unless to mourn?
Degenerate Britons! are ye dead to shame,
Or, kind to dulness, do you fear to blame?
Well may the nobles of our present race
Watch each distortion of a NALDI's face;
Well may they smile on Italy's buffoons,
And worship CATALANI's pantaloons*;
Since their own drama yields no fairer trace
Of wit, than puns; of humour, than grimace."

There is none of the fiction of Poety here: it is all as lamentably true as if it were gravely asserted in sober prose. The diurnal dunces who scribble in some of the newspapers, do not escape the satirical lash.

" With you, ye Druids! rich in native lead,
Who daily scribble for your daily bread;
With you I war not;—GIFFORD's heavy hand
Has crush'd, without remorse, your numerous band.
On " All the Talents" vent your venal spleen,
Want your defence, let pity be your screen;
Let monodies on Fox regale your crew,
And Melville's mantle† prove a blanket too!
One common Lethe waits each hapless bard,
And peace be with you! 'tis your best reward.
Such damning fame as Dunciads only give
Could bid your lines beyond a morning live;
But now at once your fleeting labours close,
With names of greater note in blest repose.
Far be't from me unkindly to upbraid
The lovely ROSA's prose in masquerade,
Whose strains, the faithful echoes of her mind,
Leave wondering comprehension far behind‡.

" * NALDI and CATALANI require little notice—for the visage of the one and the salary of the other will enable us long to recollect these amusing vagabonds; besides, we are still *black and blue* from the squeeze on the first night of the lady's appearance in trowsers.

" † 'Melville's mantle,' a parody on 'Elijah's Mantle,' a poem.

" ‡ This lovely little Jessica, the daughter of the noted Jew K——, seems to be a follower of the Della Cruscan school, and has

Though BELL has lost his nightingales and owls,
MATILDA snivels still, and HAFIZ howls,
And CRUSCA's spirit, rising from the dead,
Reviews in LAURA, QUIZ, and X. Y. Z*."

The satirist proves, however, that censure is not his delight, and that he can praise with at least as much ability and taste as he displays when he blames. He calls, emphatically, on the Muses of *Campbell* and *Rogers* to stand forth, and assert their country's pre-eminence, and vindicate her character. His appeal to *Mr. William Gifford* will not, we trust, prove ineffectual.

"Why slumbers GIFFORD?" once was ask'd in vain†;
Why slumbers GIFFORD? let us ask again.
Are there no follies for his pen to purge?
Are there no fools whose backs demand the scourge?
Are there no sins for Satire's Bard to greet?
Walks not gigantic Vice in every street?
Shall peers or princes tread Pollution's path,
And 'scape alike the Law's and Muse's wrath?
Nor blaze with guilty glare, through future time,
Eternal beacons of consummate crime?
Arouse thee, GIFFORD! be thy promise claim'd,
Make bad men better, or at least asham'd."

If we thought that our voice could add any strength to this energetic appeal, it should be loudly exerted to second the meritorious effort of the satirist, to rouse this slumbering genius to action. The bard seems to think that there can be no affinity between *poetry* and *mathematics*, and that the mud of the Cam, which is highly conducive to the cultivation of the latter, is by no means favourable to the growth of the former;—and to say the truth, we cannot but think him right.

"Shall hoary Granta call her sable sons,
Expert in science, more expert at puns?
Shall these approach the Muse? ah no! she flies,
And even spurns the great Seatonian prize.

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published two volumes of very respectable absurdities in rhyme, as times go; besides sundry novels in the style of the first edition of the Monk.

"* These are the signatures of various worthies who figure in the poetical departments of the newspapers.

"† Mr. GIFFORD promised publicly that the Baviad and Mæviad should not be his last original works: let him remember — 'Mox in luctantes Dracones.'

Though printers condescend the press to soil
With rhyme by HOARE, and epic blank by HOYLE.
Not him whose page, if still upheld by whist,
Repines on sacred flame to bid us list *.
Ye! who in Granta's honours would surpass,
Must mount *her* Pegasus—a full-grown ass;
A foal well-worthy of her ancient dam,
Where Helicon is duller than her Cam.
O dark asylum of a Vandal race †!
At once the boast of learning and disgrace;
So sunk in dulness and so lost in shame,
That SMYTHE and HODGSON ‡ scarce redeem thy fame.
But where pure Isis rolls her purer wave,
The partial Muse delighted loves to lave;
On her green banks a greener wreath is wove,
To crown the bards that haunt her classic grove,
Where RICHARDS wakes a genuine poet's fires,
And modern Britons pertly praise their sires ‖."

These specimens will suffice to demonstrate the spirit with which the author wields the sword of satire. It will probably be thought by some, that his censure is too general, and sometimes misapplied: on the whole, however, an impartial reader will not hesitate to admit that he is deserving of public thanks for the masterly correction which he has inflicted on incorrigible dulness, and on obstinate malignity.

POETRY.

The Resurrection, a Poem. By John Stewart, Esq. Author of "The Pleasures of Love." 8vo. pp. 253. Longman and Co. 1808.

MR. STEWART certainly possesses respectable talents, but he

" * The 'Games of Hoyle,' well known to the votary of whist, chess, &c. are not to be superseded by the vagaries of his poetical namesake, whose poem comprised, as expressly stated in the advertisement, all the 'Plagues of Egypt.'

" † Into Cambridgeshire the Emperor Probus transported a considerable body of Vandals! Gibbon's Decline and Fall, p. 83. Vol. 2. There is no reason to doubt the truth of this assertion, as a large stock of the same breed is to be found there at this day.

" ‡ This gentleman's name requires no praise; the man who in translation displays unquestionable genius, may well be expected to excel in original composition, of which it is to be hoped we shall soon see a splendid specimen.

" ‖ The 'Aboriginal Britons,' an excellent poem by RICHARDS.

is rather unfortunate in choosing a subject. The "Resurrection" is too solemn for rhyming verse, however tolerable it might be in the style of Milton or Young. We would advise him to study the ancient and original English writers more, and the modern imitators less. Dryden is a much better model than Darwin. He would also have given a better specimen of his learning had he translated into English verse. The extracts he quotes from Æschylus and Sophocles. His poem, however, has perhaps more merit than any of its readers may at first suppose.

Classical Selections in Verse. 8vo. pp. 200. 1s. Robinson, Liverpool; Longman and Co., Cradock and Joy, London, 1808.

AMONG the multitude of poetical selections, which we have seen, the present volume stands unrivalled in exquisite classical taste and elegance. Very few of the pieces have before appeared in similar compilations; and whether we consider their intrinsic beauty, or that of the typography, we have no hesitation in saying, that this is the cheapest and most elegant volume, in every sense of the word, which we have hitherto found. To the editor it does great honour, as displaying a refined taste; and to the Liverpool press of Mr. J. Smith it is equally creditable for accuracy and elegance. We have seen few books which approached so nearly in bright blackness and clearness to Didot's stereotype, as these "Classical Selections in Verse."

Quid Nunc? Selections from the Poems of the late W. Cowper, Esq. contrasted with the Works of Knox, Paley, and others; on Fashion, Cards, Charity, Clergy, Priest, Pulpit, Duelling, Slander, Lying, Duplicity, Domestic Happiness, Vice, Seduction. 8vo. pp. 47. 1s. 6d. Easton, Salisbury; Hatchard, London. 1809.

HAD there been less *methodism* in these selections, they would have formed a more useful and convenient monitor. To do good, it is necessary to avoid prepossessing against a thing the very persons whom it is designed to attract. The liberal-minded reader, however, will find very salutary poetical and prose observations worthy of the most serious and practical attention, on the subjects enumerated in the title.

MISCELLANEOUS.

An Abridgment of the Holy Scriptures, by the Rev. Mr. Sellon, late Minister of St. James's, Clerkenwell. *Stereotype Edition.* 18mo. pp. 208. Vernor, Hood, and Sharpe.

THE acknowledged excellence of this little Abridgment of the Old and New Testament rendered it a very proper work for a stereotype impression. There are very few parents so poor that they could not afford to purchase and read it frequently to their

children; nor are there any so rich or so learned as to require a more splendid edition or erudite work for the education of youth. The impressive simplicity, yet elegance of the language, will improve both the taste and heart of young persons; and the moral and pious reflexions which terminate each chapter, form such a code of morality as cannot be read without producing some salutary effect, without forcibly striking even the most obdurately depraved. Neatness, in every sense of the word, is the characteristic feature of this *stereotype* edition: but we have observed two literal errors. In p. 149, "*p*lace of the province" occurs for "peace of the province:" and p. 160, "public assemb*l*es," for public assemb*l*ies." Such errors in a work printed in the usual manner, would never be observed; but in a stereotype edition the utmost correctness is expected. Mr. A. Wilson makes it one of his "standing rules," that "nothing is to be printed against religion;" we hope that he will add to it, that "no religious work is to be printed *incorrectly*." In the preface p. xix. indispens*i*ble is used instead of indispens*a*ble. The same thing occurs in Mr. Robinson's stereotype edition of Entick's Dictionary.

The Lady's Toilette; containing a critical Examination of the Nature of Beauty, and of the Causes by which it is impaired, with Instructions for preserving it to advanced Age; an historical Sketch of the Fashions of France and England; Directions for Dressing with Taste and Elegance; and Receipts [recipes] *for preparing all the best and most harmless Cosmetics proper for a Lady's Use.* 12mo. pp. 304. 9s.! Wyatt. 1808.

THIS book is entirely of French origin, although it is not avowedly translated from the French. Had its translator or compiler shown a little more regard not merely to morality but to public decency, he might have made a work somewhat amusing. He perhaps thinks, with some of our artists who employ themselves in painting naked or indelicate pictures, that an immodest work is the surest to meet a quick sale! The enormous price affixed to it, tends to sanction such an inference. In this he has been deceived, and we are happy to find that such an infamous plan is not so applicable to books as paintings. The directions for preparing the cosmetics betray such a total ignorance of chemistry, that we could scarcely believe that the book was printed since the end of the seventeenth century. Such contemptible nonsense never before disgraced English wire-wove paper.

A summary Review of the Evidence adduced from the Charges against His Royal Highness the Duke of York. 8vo. pp. 24. 1s. J. T. Stockdale. 1809.

THIS Reviewer says, "We believe no man would be guilty of hanging a rat upon Mrs. Clarke's testimony." A jury of honest independent Englishmen we suspect would act otherwise. The original insinuation against Mr. Dowler's veracity, in this tract, does little to the cause it is meant to support; but so true it is, that "want of honesty is want of sense."

Aurora and Maria; or the Advantages of Adversity. A Moral Tale, in which is introduced a Juvenile Drama, called Queen Elizabeth, or Old Times new revived. By Elizabeth Somerville, Author of Leading Strings to Knowledge, a Mother's Lessons, &c. &c. 18mo. pp. 164. 2s. Cradock and Joy. 1809.

A very neat, interesting, instructive, and moral tale, replete with natural and affecting incidents, impressive examples, and salutary lessons, very well adapted to engage the attention and improve the minds of youth. Some persons may object to the introduction of any thing in the form of a drama, although it only constitutes one of the twelve chapters in which the work is divided. The almost impossibility, however, of educating children in the present age without some knowledge of plays, must excuse the introduction of a dramatic fable; and if such pieces are once admitted, it follows that moral ones should be preferred. Upon the whole, we have no hesitation in recommending "Aurora and Maria" to the attention of parents, as one of the most salutary and useful juvenile works, which does honour to the head and heart of the author. Miss or Mrs. Somerville appears to blend fancy and judgment in a manner very happy for the entertainment and instruction of youth.

A correct Copy of the Evidence taken before a Committee of the House of Commons, upon the Conduct of His Royal Highness the Commander-in-Chief; in which are included several Documents that have not yet appeared before the Public. 8vo. pp. 498. 10s. 6d. Mutlow. 1809.

THIS Copy of the Evidence on the Inquiry into the Duke of York's conduct, is accurately printed from the minutes of the House of Commons. From the importance of the subject which it relates, it deserves a place in every library; and the price, considering the quantity of matter which it contains, and the present dearness of paper and printing, is extremely moderate.

REVIEWERS REVIEWED.

CRITICAL REVIEW.

To the Editor of the Antijacobin Review.

Sir,

TOWARD the conclusion of my last letter, I left the Critical Reviewers vehemently abusing our *Liturgy and Articles.* Our *clergy*, of course, experience a similar treatment with the system to which they are bound to conform; and this, as might be expected, in exact proportion to their conscientious adherence to it. "The *most inquisitive and enlightened* of the clergy," indeed, "*all* the ministers of our Church who have any pretensions to biblical knowledge," we are informed, "have embraced either the *Arian* or the *Unitarian* hypothesis." These clergymen, as

they hold sentiments "utterly at variance with the tenets which are maintained in the Liturgy of the Church," and act in open defiance of their professional engagements, incur no share of the reproach bestowed on their brethren, but belong to "the *upright* and the *wise* body of *unitarian* and *rational* Christians." The behaviour of these zealous unitarians, the critic considers as forming "a *striking exception* to the *monotonous dulness*," and "*unInquisitive indolence*" of the rest of the clergy, who are represented either as selfish, dronish, ignorant, time-serving fools, or malicious and persecuting bigots. "The *majority of the clergy*," he says, "having an infallible guide in the *ipse dixit* of men who lived three centuries ago, and finding themselves *perfectly at their ease in the good things* which are attached to *obsequious assent*, never feel the will, nor harbour the presumption, of thinking for themselves." They are ministers, respecting whom, he says, "the great emoluments of the Establishment usually operate as a premium on their *mental somnolency and indolence;*" ministers whose "orthodoxy depends a good deal upon their having a proper quantity of flesh upon their bones; which flesh," arising from the assimilation of the good things "included in the *luxury of tythes, is sure to generate a disposition to swallow the Athanasian Creed, and all other creeds which the legislature* in its wisdom may impose;" ministers, who, "while in their orthodox zeal they would readily trample on the neck of Presbyterian or Catholic, *would not scruple to testify their political complaisance by any act of servility which it might suit their interest to execute*, and their employers to impose." Even the venerable Bishop of London does not escape this censure. "The sweets of mitred ease seem," our critics say, "to have relaxed his holy zeal, and to have made his lordship an apostate from the righteous cause which he once espoused." Those of our clergy who have defended the institutions of their Church against the attacks of Romanists and others, are charged with "malice and bigotry," and expressly characterised "the sordid, narrow-minded, and time-serving ministers of the establishment, . . . who think that the worship of Mammon is very compatible with the adoration of God:" and although "peers, pastry-cooks, parsons, and lawyers have handled this subject," our critics "have been shocked to observe that the most inflammatory expressions have issued from the sons of the Church." Those ministers who think it their duty to adhere in their public instructions to the doctrines of their Church, are represented as tied down "*like swine*" to "that trough of reputed orthodoxy, which is filled with the *mere offal of theology;*" and are "priests who do nothing but *repeat the old common-place of ignorance and superstition*," &c. &c. &c. (See Vol. 11, p. 423, 440, 441; 12, 99, 324, 374, 375; 13, 23, 30, 32, 211; 14, 169.)

In this manner do these impugners of the Divinity and Atonement of our blessed Saviour incessantly vilify every thing connected with our venerable Establishment, and labour to prepare men for their meditated attack upon it in the legislature. By such vile means are they endeavouring to alienate our attachment from the most admirable ancient institutions, and, in their own

Godwinian style, "to roll us forward to some higher state of moral existence and social bliss."

But there is one stratagem by which their nefarious purpose appears to be promoted, more than by all their other means together: that is, the *confounding and identifying the genuine doctrines of our Church with the extravagancies of some modern sectaries.* On this head, alas! if that consummate judge, Bishop Horsley, was not deceived (see his last Charge), some wretched generalship has been displayed by ourselves. The real case is this, while too many among us discover a lamentable indifference in respect to the vast concerns of religion; on the other hand, our nation is inundated with enthusiasts and schismatics. A species of them, in particular, which arose about the middle of the last century, have, by artful professions of friendship for us; by a dexterous admixture of important scriptural doctrines with rank enthusiasm; by an indefatigable zeal, a subtile organization, the exterior of sanctity, with occasionally the spirit of it; by arrogant pretensions to extraordinary inspiration, supported, with nice management, in the eyes of the vulgar, by their extemporary addresses, made an unexampled progress. Yet never, perhaps, since the days of the ancient Pharisees, was there a sect of religionists, whose grimace, pride, and self-conceit; whose obtrusive and disgusting fanaticism; whose ostentatious quackery, contempt for authority, and violation of all established order and decorum in religion; whose self-commissioned teachers, preaching children, and preaching women, threatened more mischief ultimately either to the Established Church of their country, or to all sober piety. For the peculiarities of this sect, therefore, the sincere friends of our Church, in common with the whole host of those persons who have no religion at all, justly feel a strong aversion. Against this sect it is very fashionable, and sometimes profitable, to declaim; and the minister would indeed deserve a mitre, who, by rational argumentation, the authority of Scripture, or other legitimate means, should stem the torrent of their baleful schism, and cause the whole stream of piety to move in its appointed course. But the zeal of some among us, in this employment, has greatly exceeded their knowledge. With the tares they have rooted up the wheat also: in avoiding Scylla they have split on Charybdis. Instead of combating *definitely* and *accurately*, with *marked* and *pointed discrimination*, the *peculiarities* and *propagators* of *methodism*, they have assisted in raising a hue and cry against some important doctrines, and strictly correct ministers, of the Church they are defending. Now this, Sir, is exactly what our enemies would have it be. This circumstance they do not fail to improve against us to the uttermost. Hence is furnished an *easy and infallible recipe* for the *damnation* of our orthodox divines. *Every clergyman* is now a *methodist*, and made responsible for whatever is *obnoxious* in that body of people, who holds any doctrine in common with them which is not holden by his opponent. And by our Critical Reviewers, *every doctrine of our Church* is expressly called *Methodism*, or *Calvanism* (terms used by them as synonymous), and represented as big with every absurdity,

and every mischief that have been, or can possibly be, ascribed to that system, which is not compatible with *Socinianism*.

Thus, in defending Mr. Stone, the reason, they say, why some other clergymen were not formerly treated as he has been, was, "that the evil genius of *methodism* had not then stolen into our churches and cathedrals, and made even the coat of purple and the sleeve of lawn a receptacle for superstition and intolerance." (Vol. 14, p. 166; and 182.) Now, in the name of common sense, are our bishops turned methodists?—So, in their critique on Mr. Nares's sermon, preached by appointment before the University of Oxford, they break out into a most violent philippic against the absurdities of "*Methodism*," and the "*fanatics* of the *Evangelical* school." Are then *Mr. Nares*, and the *University of Oxford* who appointed such a preacher, *methodists* and *fanatics?* So we are to believe. And why? Because this "learned theologue," our reviewers say, "thinks it not enough" to disperse "the *simple morality* of the Gospel, enforced by the impressive sanction of a future life;" "though this," they tell us, "comprizes all the religion that Christ taught." "He (Mr. Nares) must add the *doctrines of incarnation*, of the *atonement*, of *hereditary depravity*, of the *moral incapacity of man*, of *justification by faith*, &c. &c., which would only bewilder the minds of the people in the east as much as they do in the west. Indeed," they add, "for every moral purpose, the Hindoos might as well be left under the influence of their present superstitions, as have their minds perplexed and their affections chilled by that deleterious doctrine which the Evangelical missionaries would instil." (Vol. 14, p. 432.)———In another article, in the same number, while "Unitarians" are every thing that Christians should be, those who talk the language of our Church are classed with "the disciples of Whitfield and and of Wesley," and represented as either "*out of their senses*" or "*incorrigible hypocrites.*" To give colour to this charge, quotations are produced, in common, from the Methodist and Evangelical Magazines, the works of some wild clergymen of the Establishment, whose procedure is condemned by every sound churchman, and from our admirable communion service. To supply an instance of the latter, what, they profanely ask, would a stranger think, who should hear any persons maintain that their "depravity was hereditary," but that "*a full, perfect, and sufficient sacrifice, oblation, and satisfaction,*" had been made for them by the *sufferings of a God* who had come upon earth about eighteen centuries ago, and been put to *death by his own creatures;* that the blood which this God, *who made man, and yet was born of a woman*, shed, was a fountain of purification," &c.? "Who that heard this, and similar jargon, which would be talked by a nation of methodists, would not believe that every man, woman, and child among them were out of their senses; or that they were an incorrigible mass of hypocrites, w*****, and rogues?" (Vol. 14, p. 384.)———A writer who has said, that "*Unitarianism is the half-way house to infidelity,*" is told, "he might with more truth have asserted, that *Methodism is the last stage of vice, where all the roads meet that lead to the gallows from all the sources of*

crimes." "The truth," they say, "is, that the speculative principles of methodism about *innate depravity, vicarious punishment,* imputed righteousness, &c. are of such a nature, that if they were made a practical rule of life, they would *tear up the very foundation of society, and banish every particle of truth, justice, and humanity from among men.*" "Their belief (that of the methodists) is fundamentally and systematically vicious and viciating." It is "more pernicious" than "popery" or the "immoral poison diffused over the earth by the *atheists* of France." (Vol. 14, P. 381—392, &c. &c.)

And yet, besides thus representing as branches of this belief, and as constituting it, *all the leading doctrines of the Church of England,* these reviewers say, expressly, and continually, speaking of the methodists, that "the TENETS OF THAT SECT, however opposite they may be to the Scriptures, ARE CONGENIAL WITH THE ARTICLES:" that the "CREED OF THE CALVINISTS *is, ipso facto, the* CREED OF THE ESTABLISHED CHURCH:" and that "before, therefore, this *spurious Christianity* which passes at times under the name of *Calvinism,* and at others is designated by that of *Methodism,* can be more effectually combated by the clergy, the *Liturgy and Articles must be sedulously revised,* and no doctrines introduced which are not indisputably agreeable to the Scriptures, and *fitted to unite the most jarring sects in the bonds of peace.*" &c. &c. (Vol. 13, P. 182; 14, 166, 180.) And thus are the sober and scriptural doctrines of our Church rendered odious through their association with enthusiasm: thus are her orthodox sons made responsible for principles and practices which they detest, and which they do their utmost to restrain and repress: and thus, charmingly, are promoted the pestilent projects of Unitarian Reformers.

Such, Sir, is a specimen of the manner in which these critics treat the laws and institutions, the Liturgy and confessions, the doctrines and clergy of our venerable Church. Such also, as it was proved in a former letter, is the manner in which they treat on subjects relating to our admirable civil government. And, if any circumstance be wanting to consummate this display of unprincipled impudence, and scandalous falsehood, this is supplied, in the continual boast which these reviewers make of *candour and liberality,* and of freedom from "*all sectarian bias or antipathies*;" in the zeal with which they inculcate the superiority of "*charity*" to doctrine, and assure us that this is indeed the *all in all* with them in religion, that they "*belong to no sect but that of* CHARITY;" and in the confidence they express, that however they may differ in opinion from any of the subjects of their remarks, "no persons can say they do not review their productions with *impartiality; and hold all personalities,* as *unjustifiable and ungentlemanly!!!*" As if its editors had resolved to insult the common sense and common feelings of their readers in the highest degree possible, this blackguard publication really abounds with aggravations of this sort. (See, *e. g.* Vol. 11, P. 178, 344, 448; 12, 212, 448; 14, 388; 15, 385, &c.) It would, surely, furnish an instance of unparallelled absurdity and hypocrisy, to contrast their unceasing professions

on this head with their uniform conduct, not only towards orthodox churchmen, but towards every other party or people who are not *deists* or *unitarians* in religion, and something very like *jacobins* in politics.

What then, I ask again, must not be the mischief occasioned by this publication? If, through the exertions of such critics, and the facilities afforded by book-clubs and circulating libraries, unsuspecting youth, and half-attached manhood, are incessantly to receive this account of the established religion, and of every thing connected with it; if the divine service in which they are to join, the doctrines they are to be taught, and the minister to whom they are to listen, are thus incessantly to be traduced and vilified; if all regard to truth and decency is to be neglected, and Billinsgate is to be thus ransacked for epithets of ignominy to heap on them, what can be the result but the increasing desertion and abandonment of the Church? And what could hence be expected to ensue, but an increasing inundation of enthusiasm on the one hand, and of irreligion on the other? And, if they should succeed in overthrowing the Church, how inevitably would follow all the horrors of civil discord?—Must not such a publication also strongly tend to promote infidelity itself? If all that has been holden sacred for eighteen centuries be thus charged with absurdity and extravagance; if the general body of divines, whose pretensions to wisdom and integrity have so long appeared plausible and been admitted as just, are after all found to have been such bigotted fools or interested knaves; will it not require something more than their own professions to convince mankind that our critics and their new system are any better? And will not the natural conclusion in respect to religion be, that all is uncertainty, and folly, and knavery together?

Yet even here the mischievous efforts of our reviewers do not terminate. It will not surprise the intelligent advocate of his Church, who knows how exactly her doctrines correspond with the Sacred Writings, to be further informed, that in *precisely the same manner as these critics treat the formularies of this Church*, they also *treat the Holy Scriptures*. This, however, is the fact. Upon some parts of the *Sacred Volume* they lavish their most *unsparing and accustomed abuse:* other very important and extensive parts of it, they represent as having occasioned, by its abstruseness, many "absurd and senseless doctrines;" and maintain that, on the whole, it would have *been happy for the Church to have been rid of it:* while the rest, they strip of all pretensions to *inspiration*, reduce to mere "*human compositions*," which "like the other works of man" are "*subject to error*," and "*partake of the imperfections of humanity*;" which also from the circumstances under which they were composed, might be expected to contain much fiction and corruption together with their historical relations; and which, in fact, do contain many "traditionary fictions," "fabulous narrations," and erroneous doctrines. It has already appeared, how these critics extol as a zealous friend of "*truth*" an author, who, as the Critical Review itself had before informed us, "has reasoned himself into a disbelief of a great

part of the Sacred Volume; and who seems to repose an undoubting confidence scarcely in any portion of Scripture, excepting the Apocalypse." (See Letter III.) Happily, however, here "their witness agrees not together," either in respect to the Apocalypse or the Gospels. The book on which Mr. Evanson is said so implicitly to rely, our reviewers contemptuously reject. And in regard to "our four canonical Gospels," with Mr. Evanson "that of *Luke* is a genuine production, while the other *three* are the *forgeries* of a later age:" whereas these critics, with Eichhorn, give this *exclusive* honour of genuineness and "*originality*" to *John*, and think the *other three* compilations from such documents as could be found at the end of the second century; and that particularly "*Luke* founded his Gospel principally on the basis of that of *Marcion;*" a heretic who "rejected the divine authority of the Old Testament." (See Vol. 12, p. 380; 10, p. 449—465.)

Whoever carefully peruses their review of "Wette on the Old Testament," will see what a contemptible opinion these critics entertain of many parts, if not the whole, of this portion of Scripture. This, indeed, is not done without caution and reserve. But this consideration amounts to little. "Such," this Critical Review has informed us, "has been the zeal of infidelity, so various have been the forms which it has of late assumed, that (extraordinary and even ridiculous as it may to some appear) it is not impossible for an explanation of the Bible to issue from the pen of one, whose greatest satisfaction it would be to obscure its truth, to corrupt its purity, and to destroy its influence." (See Vol. 4, p. 373; 8, p. 472—483.) Such cautions or professions stand for nothing with the present writer; as his object is not to ascertain the private sentiments of the critics under his consideration, but to show the pernicious tendency of their writings. Of this, too, he will leave his readers to judge for themselves, after furnishing them with a further distinct specimen of the reviewer's language on the subject in question.

They say, then, that the *Apocalypse* is a "*mere visionary representation*, the product of some potent but *deluded fancy;*" "a *chaos of confusion;*" and deserves no more regard than "the *delusive dreams* or *incoherent suppositions* of any man in a *state of delirium.*" They speak also of "the *sanguinary spirit* and *unrelenting ferocity* which are evinced" in it.——"All the Christianity," they add, "which is necessary for salvation, is contained in the four Gospels; and the *peace of the Church would have been much less disturbed*, IF THE EPISTLES OF ST. PAUL, which St. Peter himself confesses that he found it difficult to understand, *had* PERISHED WITH THE CHURCHES TO WHICH THEY WERE FIRST ADDRESSED, and for whose direction, in many points of *temporary expediency* or *fugitive interest*, they were particularly composed."—Then, as to these *Gospels*, only *one* of the *four*, it has already appeared, is allowed the credit of *originality*, and that they are merely "*human compositions*," and exceedingly adulterated with superstitions and errors. Our present canonical Gospels, it is maintained, were not known, nor used by the Fathers, until the close of the second century; and that at this period they were

"approved by the Church, not because they were deemed *inspired compositions*, but because of the *many human compositions*, which then existed on the same subject, they were deemed the best." It is added, however, that "all the biographical notes of Jesus, which were most current in the two first centuries," and which are quoted by the Fathers, are "*very different*," "*palpably different*," and "*essentially different* from our present canonical Gospels:" as different, to specify one instance, as the simple representation of Jesus as "the Son of Joseph and Mary," and the ascribing to him a "miraculous conception," and Divine origin. The original Gospel is represented to have been far more concise and simple. "The Apostles," it is said, "knew nothing of the miraculous conception;" but "that in proportion as the Fathers lived later they pretended to know more," and made continual additions to the primitive history of Jesus. It is remarked, moreover, in respect to the Evangelists, that "there are several strange and marvellous appearances in their historical relations... in the popular idiom in which they are expressed, or (as in the case of Demonides) in the popular superstition and vulgar creed with which they were incorporated: improprieties... which are quite abhorrent from our present sentiments." Our reviewers talk, therefore, of being still able "*to separate the original life of Jesus from all subsequent additions*, and from the same *to recompose a life of Jesus purified from the traditions of a later period.*" The answers, they say, "which the Fathers of the Church give to questions" on this subject "are *futile and absurd.*" (See Vol. 11. P. 113—119; 12, P. 212, 374—382; 10, P. 449—465).

What insufferable arrogance is all this. How different is this mode of treating the Divine Records, from that of Bacon and Boyle, of Locke and Newton; or even from that of Lardner and Paley! When, however, together with the "*Thirty-nine absurdities*," and our "*idolatrous*" *Liturgy*, the *Epistles of St. Paul*, and all other *objectionable parts* of the Bible are dismissed, and the remainder of the Sacred Book is properly *modernised and reformed*, we shall have made considerable advances towards the new "state of moral existence and social bliss" which our reviewers and their associates are labouring to introduce. Then the simple form of subscription for our teachers of religion may run thus: "I A. B. promise from my heart, that I will renounce every other system as old-fashioned and foolish, and that I will conform my religious instructions to the *new Gospel, or life of Jesus*, which has been composed by certain celebrated foreign critics, who have lately assisted in accomplishing wonderful events in their own country, and by their *illuminated* brethren in this kingdom." Thus shall we prove ourselves superior to vulgar prejudices, and worthy of the enlightened age in which we live. Thus shall we be calmly placed in "the *frozen zone of Christianity*," and any persons who shall still find the smallest restraints on their conduct from this religion which are disagreeable, may easily, by taking a single step further, pass into and wanton without control inthe regions of scepticism and infidelity.

But seriously, do we not behold in this Review an extraordinary accumulation of those evils which we are taught so earnestly to

deprecate, "*all false doctrine, heresy, and schism; hardness of heart, and contempt of God's Word and Commandment;*" and odious display of "*pride, vain-glory, and hypocrisy;* of *hatred, malice, and uncharitableness;*" all aggravated by the very loudest pretensions to integrity, and purity, and brotherly love? Is it not then a disgrace to us, that such a publication can be circulated at all? Should it not be execrated by every friend of his Church, his government, his country, and his religion? Ought not so vile a production to be every where "*shunned as infectious, and hunted down as destructive?*"

Not doubting but that you will continue to merit the warm thanks of your country by a vigilant attention to such diabolical writers,

I am, Sir, with due respect,
Your's,
DETECTOR.

POLITICS.

THE public mind has been so completely engrossed by the important inquiry into the conduct of the commander-in-chief in the disposal of commissions, as to allow no other object to occupy any portion of its attention for the last two months. The main question has been decided by a vote of the House of Commons, who have *resolved*, that the evidence adduced before them afforded no grounds for charging the Duke of York with corruption, or with connivance at the infamous transactions which that evidence disclosed. This resolution was carried by a majority of *eighty-two*, 278 members having voted in favour of it, and 196 against it. To the decision of a majority of the House of Commons, however small, we shall always pay that degree of respect which is due to the solemn determination of one of the great councils of the state. But as we are in full possession of the *grounds* of that decision, of the motives which influenced the leading members in the vote which they gave, and on the evidence *on which alone* such vote ought to be founded, it will be no presumption in us to hold and to declare a different opinion from that which the majority have proclaimed; particularly when supported by no less than 196 members of the House, among whom are men of minds as independent, and as firmly attached to the principles which brought the present ministry into power, as ourselves; and as cordially disposed to support the great measures of ministerial policy

which they have proposed and enforced. As we conceive that the public have a right, on such questions as this, to call for the decided opinion of every public character, and of every public writer, we shall frankly declare, that, after a most attentive perusal of the evidence taken at the bar of the House, and of all the documents by which it was accompanied, as printed by authority, and of the comments and expositions of different members in the course of the debate, had we been called upon for our opinion, we should have pronounced it to be the full deliberate conviction of our mind, that the commander-in-chief was guilty of connivance at the corrupt practices carried on by his mistress. And though we should not have been so presumptuous as to question the purity of their motives, or the sincerity of their declarations, who had drawn a different deduction from the same premises, yet we cannot conceive from what known principle of human action it is possible to infer his royal highness's ignorance of transactions which were so peculiarly calculated to alarm his jealousy and to raise his suspicions. That he was deeply enamoured of Mrs. Clarke, after reading his letters, it is impossible to doubt for a moment. Who then can believe, that her applications to him in behalf of different persons, some of them young men, would not lead to an immediate inquiry into the motives of his beloved mistress's interposition in their favour, into the source of the dear interest which she took in their concerns? No doubt this seems, to us at least, to betray an ignorance of human nature so consummate and perverse, as to baffle the efforts of reason, and to set even conjecture at defiance. If an inquiry so natural *were* made, the answer could be no other than that which Mrs. Clarke has stated in her evidence to have been given. An equivocal answer, it is obvious, would not have satisfied the doating admirer of a "*darling love*," "an *angel*," who was all *sensibility*, all *affection*, and who must, therefore, have been exquisitely alive to those impressions which could scarcely fail to be felt by a less ardent lover, and to have sprung from a better regulated passion. But independent of the inference which *probability* would have led us to draw, the positive testimony of Dowler and Miss Taylor, which there was no counter-evidence to shake, would have carried with them, in our minds, an irresistible conviction of the existence of a culpable connivance at corrupt practices. Having mentioned the name of Miss Taylor, we cannot but express our regret at the unnecessary severity of

her cross-examination, and the fatal consequences which have resulted from it. We lay it down as an incontrovertible position, which we defy all the lawyers in the kingdom to overturn, that *there exists not in any earthly tribunal the right or the power to compel an answer to a question intended to extort from a young woman a confession that* HER MOTHER IS A WHORE AND HERSELF A BASTARD. Such a question appears to us to be immoral, unnatural, and irreligious; because it tends not merely to violate the best feelings of our nature, but to induce the breach of a divine commandment, by leading the witness to revile and to defame her parents, which God has commanded her to honour.—But let us not be misunderstood: God forbid that we should impute any thing *immoral* or *irreligious* to the gentleman who put the question! We are persuaded that no one of his majesty's subjects is more strongly impressed with the importance of moral and religious principles than himself, nor is there any one whose general conduct is more influenced by these principles, or more in unison with them, than his. Zeal in the defence of what he believed to be the cause of innocence has betrayed him, inconsiderately, into a deviation from propriety, which, on reflexion, we have no doubt he will regret.

From one part of Mr. Perceval's speech, we perceive that he has done us the honour to attend to our suggestions and observations on this case: that while we express our satisfaction at the justice which he has done us by such attention, we request him not to harbour, for a moment, the injurious suspicion, that we believed him capable of feeling an indifference to the interests of religion and morality. No; we recollected full well his generous effort to enforce, in a certain clause, obedience to the laws of God, by the terror of human punishment, in his bill for making the crime of adultery a misdemeanour—a bill, the rejection of which inflicted an indelible disgrace on that House of Commons which was guilty of so flagrant a breach of its duty. We are happy, however, that the moral part of the question has at length received from the House the attention which it so eminently deserved. Had it escaped their notice, the effect on the public could not have failed to be most pernicious. If the guardianship of public morals is not so far vested in the legislative body of a state, as to render it an imperative duty to pass a strong censure on any flagrant act of public immorality which may be subjected to their cognisance,

there must be a woeful defect in the constitution which has neglected to provide for a matter so essential to the well-being of the community. Those members who talked with contempt of the impropriety of *reading sermons* on the profligacy of a prince, would do well to read the History of Modern Europe, and to learn what consequence have been produced by such profligacy, either real or imputed.

In the part which ministers have taken on this question, they seem to us to have been influenced by other considerations than what arose out of the evidence. In their private conferences with the Duke of York, they witnessed no doubt those strong asseverations of innocence which were afterwards communicated to the House, and which probably made an impression on their minds which counteracted the force of the testimony delivered at the bar. With a full conviction of his innocence then (for that they felt such a conviction, it would be the height of injustice to doubt), thus acquired, they cannot, with propriety, be said to have formed their decision *on the evidence.* And, in that case, they acted neither as *judges* nor as *jurors.* Indeed, the *resolution* passed by the House has not assumed the shape of a *judicial decision;* we are glad of it, for, as a judicial proceeding, we should have had insuperable objections to urge against it. We are thus constrained to regard it as a political measure: and here we deem it necessary to guard against any false impressions which our former observations respecting the exercise of judicial power by the House of Commons may have excited. We are fully aware that the House have an unquestionable right to take cognisance of the imputed misconduct of the ministers of the crown; that it is their duty to investigate minutely any such imputation; and, having so done, to excercise their discretion as to the course proper to be pursued against the delinquents. This right they exercised, and this duty they performed, in their inquiry into the conduct of the Duke of York. And as to the ulterior mode of proceeding, we think it was a matter of expediency, whether they should address the King to remove him, or whether they should prefer articles of impeachment before the High Court of Parliament. And their decision, in this point, ought to have been regulated by a consideration of which mode was best calculated to promote the ends of public justice, and was most conducive to the public good. They might

be of opinion that there was not a sufficiency of legal evidence to bring home the charge of guilt to the party accused so as to justify a verdict of guilty, and, *therefore*, might deem it an unfit case for an impeachment; yet, at the same time, they might feel that the facts which had come out in evidence were sufficiently strong to bring home a moral conviction of guilt to the mind, and consequently to justify the House in voting an address to the throne beseeching his majesty to remove the commander-in-chief from his office. If they thought that by the latter mode of proceeding the ends of public justice would be better promoted than by the former, it would have been their duty to adopt it. It was by no means necessary for them to pronounce a judicial sentence of *guilty or not guilty*. They might perceive misconduct which rendered the Duke unfit for his office; but they might consider the imputed guilt as not satisfactorily proved: and, will it be contended, then, that, in such case, they would discharge their duty by passing a sentence of acquittal without any further proceeding? No, it would be their imperative duty, either to pass a resolution expressive of their sense of the transaction, or else directly to address the King for his removal. Viewing the question, then, in this light, we cannot but dissent from the opinions of those who insisted on the necessity of a direct verdict, and who denied the propriety of any other decision than such as would either absolutely condemn or fully acquit. Had it been a *judicial* proceeding, indeed, this was the only course to pursue; but we cannot consent so to consider it, as it was marked by scarcely any one feature of a judicial investigation.

But, putting all connivance at corrupt practices out of the question, and even taking the case as stated by the warmest advocates of the Duke of York, that his royal highness, though incessantly with his mistress, was totally ignorant of *frauds*, of a most *disgraceful* and *dangerous* tendency, *coupled with the name* of the commander-in-chief (to use the language of Parliament), in which that mistress acted a principal part, we conceive it impossible to reconcile such *ignorance* with the *attention* and *vigilance* which the Duke was stated by Colonel Gordon to have uniformly displayed in the discharge of his official duties; or to impute it to any other cause than a culpable *negligence* which rendered him unfit for his office. Again, we contend, that if, in

a single instance, he suffered a military promotion to take place, to be expedited, delayed, or in any way affected, by the interposition of his mistress, that circumstance alone would be sufficient to require his dismission. We think, therefore, the Duke has, at last, acted judiciously in resigning his place. And, we trust, though now filled by a very worthy officer, that the office of commander-in-chief will never again be occupied by an individual. It is an office to which too much patronage is attached for an individual to enjoy, and there can be no reason to prevent the establishment of an Army Board, on the same plan and principle as the Board of Admiralty. Nor is it even necessary that a military man should be at the head of such a board, any more than it is that a naval officer should preside at the Admiralty. But, above all, we hope never to see a member of the royal family again placed in a situation of responsibility. We shall not be suspected of entertaining any undue prejudices against the family of a prince whom we love as a man, and revere as a monarch; but it is impossible not to have perceived, even from Mr. Canning's speech, the extreme delicacy and difficulty of calling the King's son to account for his conduct. These considerations, which were pressed by Mr. Canning (though in such an investigation they *ought not* to have the smallest influence), could not fail to carry with them very great weight, and to make a very strong impression. The force of this argument, we are persuaded, will be *felt*, though its justice may not be acknowledged.

Respecting the *conditional annuity* granted by the Duke of York to his discarded mistress, the chancellor of the Exchequer acknowledged that there was an awkwardness about it, which he could have wished had been avoided; he admitted that it would have been *better* that the annuity had been *absolute* than *conditional;* but from the Duke's refusal to pay it, he inferred a consciousness of innocence. Now, the demand of Mrs. Clarke, for the payment of her annuity, was either *just* or *unjust;* and as no attempt has been made to prove it *unjust*, we must conclude it to have been *just;* for had it been possible to impeach its justice, we may be sure, from the uncommon pains which have been taken to give a black colouring to every one of her actions, it would have been done. Was it fair, was it honourable, was it just, then, to refuse the payment of it? And the refusal, be it observed, appears to have been given before

her *threats*, which have been alleged in justification of it, were uttered. But, it has been asked, if the Duke was conscious of guilt, would he, for the sake of the *paltry sum of* 400l. *a year*, have neglected to secure the silence of one so able to inculpate him? We might answer this question by asking another—Could the Duke be so weak as to suppose that so *paltry a sum as* 400l. *per year* could induce such a woman as Mrs. Clarke, with whom he had long lived in a state of splendid luxury and boundless dissipation, to lead a *correct*, *decorous*, and *retired* life? But we are aware that interrogation is not argument; and we will candidly admit that there is much force in Mr. Perceval's objection to our inference, from the nature of this transaction. And had not his royal highness displayed so much weakness in other parts of his disgraceful intercourse with this woman, we should be disposed to yield to its cogency; but we certainly did believe that the annuity had been rendered *conditional* for the express purpose of securing Mrs. Clarke's silence; and notwithstanding what has been said, that impression is not yet removed from our minds. Indeed Mr. Perceval has, by implication, admitted the impression to be the natural consequence of the conditional grant, as on no other ground, that we can imagine, could he have declared his opinion that it would have been preferable to make that grant absolute.

By what operation of the human mind any man could bring himself to consider the evidence of Dowler and Miss Taylor as inadmissible and incredible, it is impossible for us to conceive. Most conscientiously do we declare our entire belief of the perfect veracity of both those witnesses; nor can we imagine that any thing but a preconceived conviction of the total innocence of the Duke, could have led any man of sense and integrity to harbour a doubt of their truth. That a mind so prepossessed might rather admit the falsehood of the evidence than the guilt of the accused, is conceivable; but it is not conceivable that any man, who allowed the conversation which Miss Taylor stated to have passed, in her presence, between the Duke and his mistress, to have actually passed, could bring himself to believe that that conversation "could not with justice be interpreted into any proof that his royal highness had a criminal knowledge of the transaction to which it related." We, on the contrary, insist, that if that conversation really passed, it could not, by possibility, bear any other interpretation. And yet has this belief been expressed by a *lawyer*, who did not hesitate farther to

assert, *that there was not a tittle of evidence to support the charge* of connivance at corrupt practices; and that the Duke had *no knowledge* of any of the transactions in which his mistress had been engaged. And thus far, after his note respecting Tonyn's case (the authority of which was proved by as strong evidence as was ever brought to prove a similar case), after his conversation in the presence of Miss Taylor, and after his letter on General Clavering's business!! If any lawyer had ventured to make such assertions in a court of justice, he would have experienced such a reproof from the judge, as would have effectually prevented their repetition. This same lawyer, too, ventured to affirm, that "the British army had never distinguished itself more than at those periods, when the chief command of it was vested in a prince of the blood." This is a piece of historical information that is perfectly new to us. We are rather astonished that no member should have been tempted to ask the learned gentleman, whether the *Duke of Marlborough, the Earl of Peterborough, General Wolfe, Sir Ralph Abercrombie,* or *Sir John Stuart,* were princes of the blood? and, also, *who* signed the Convention of *Closter-Severn,* who commanded at the siege of *Dunkirk,* and who concluded the Convention in *Holland?* — It is not by such gross and fulsome adulation that the cause of royalty is to be served.

Another incredulous lawyer is stated to have said, that he did not believe that his royal highness knew that the Samuel Carter promoted by him, and recommended by Lieutenant Sutton, was the same person whom he had seen behind Mrs. Clarke's chair, or her carriage. The plain fact was this; — that, more than three years before, this youth had been recommended by Lieutenant Sutton; but the recommendation had been totally disregarded. When, however, he became servant to the Duke of York's mistress, her interposition in his favour was more effectual, and he was appointed to an ensigncy. Mrs. Clarke, it should be observed, was, in this case, a very unwilling evidence. It was not brought forward by her, but against her wish and desire. There cannot, then, be the least ground for suspecting the truth and accuracy of her testimony on the subject. She states positively that the Duke of York did know that Carter was her footman; and yet a lawyer rises in the House of Commons, and without the smallest probability to support him, contradicts her evidence, and states his disbelief of the fact!!!

We find ourselves obliged to notice an extraordinary position

advanced by a *fourth* lawyer; one, certainly, who is not less eminent for his knowledge and talents as a barrister, than for the soundness of his principles as a politician. This respectable and learned member is reported to have uttered the following sentence:—"*If the Duke of York had not* A HIGH SENSE OF THE VALUE OF HONOUR AND CHARACTER, *he would not have parted with Mrs. Clarke when he found her character would not bear investigation; and it was not natural to suppose that a man, who at one time had so high a sense of the value of character in* A WOMAN LIVING UNDER HIS PROTECTION, *should at another time think so slightly of character as to run the risk of exposure, if he had not been conscious of his innocence.*" We recollect that some of the young members of the States General in France were accustomed to attend what were called the *Evening Sittings*; when, heated with wine, they frequently made motions and uttered speeches at night, of which they were heartily ashamed when they came to their sober senses in the morning. It was at one of these sittings, called the *Night of the Dupes*, that the foundation was laid for the subversion of all property, and for the destruction of all the boundaries between right and wrong, virtue and vice. Now, if we had not known the state of sobriety of the learned member to whom the above speech has been imputed, we should certainly have been induced to ascribe it to some preternatural stimulus, of a nature similar to that which produced such an effect on the senatorial orators of revolutionary France. Certain, however, it is, that no human being could suppose that this strange declamatory nonsense, about *honour* and *character*, could refer to an adulterous connexion between the Duke and his mistress! Away with this parliamentary cant, which substitutes a courteous and delusive phraseology for the plain, wholesome language of the country;—a man dismissing his strumpet, because, forsooth, *her character could not bear investigation!* In the name of common sense and of outraged decency, what *character* can a man require or expect with a woman whom he solicits to live with him in a state of *double adultery*, or, in modern parliamentary language, *to live under his protection!* This mode of *softening down* the appropriate epithets by which our honest forefathers expressed their sense of vice and vicious practices, has a tendency most injurious to the morals of the country, by accustoming our females coolly to contemplate scenes from which, if clothed in their proper colours, they would revolt with horror. Already, in the course of this discussion, has *adultery* sunk into *indiscretion*;

and we doubt not that we shall soon see a new edition of the Decalogue for the use of fashionable folks, in which the seventh commandment will run thus—"Thou shalt not commit *indiscretion.*" The lamentable instances which have lately occurred of this particular species of *indiscretion,* which seems to spread with incredible rapidity in the fashionable world, should induce every public writer to set his face against every practice which can tend to lessen its atrocity, or to diminish its wickedness, in the eyes of the public. We are fully convinced, that its growth has been promoted, in no inconsiderable degree, by the indecent levity with which acts of adultery, in high life, have been treated in some of the public prints. And any thing which contributes to lessen the disgust which modesty and virtue naturally experience at the contemplation of vice, has a direct and immediate tendency to produce the same effect. A modest female will shrink from a woman who lives in a state of *whoredom* or *adultery;* but she can accustom herself to talk of one who is only *under the protection of a gentleman.*

Of the three cases which have been, as it were, *incidentally* introduced into this inquiry, namely, O'Mara's, Carter's, and Kennet's, though two of them have been deemed *irrelevant,* as having no relation to the professional duty of the commander-in-chief; they are all, certainly, of a nature to throw a light on the disposition and general conduct of the Duke, and to remove a great deal of that *improbability* which has furnished one of the grounds of argument for his defence. The case of poor Carter is simply this—that the Duke converted his mistress's foot-boy into a gentleman, by giving him a commission in the army. We put it to any officer in the army, whether, if the colonel of a regiment had done this, it would not have occasioned a general discontent, and have been considered as an instance of *ungentlemanly conduct,* which constitutes a military offence. We do not mean to cast the smallest reflexion on the young man, whose conduct appears to have been truly praiseworthy, and who has gained promotion, not, as Colonel Gordon would call it, in the *regular* way, by *money,* but by his own *merit.* Let no false pride now deprive him of the fruits of his good conduct; but let him enjoy them in peace. But the merit which he subsequently displayed makes no difference as to the misconduct of the commander-in-chief, in raising him from the *kitchen* to the *mess room.* It has been urged, indeed, that a colonel in the army, in a confidential situation with an illustrious personage, was himself a foot-

man, who has waited behind the chair of one of the Irish members of the present Parliament; and thus, therefore, his promotion justifies the appointment of Carter. We admit the fact, which has been long known to us, but we deny the inference; and we apprehend few persons will be found to contend that the existence of one abuse is sufficient to justify another. We must here just observe, that Colonel Gordon's evidence, which we have heard extolled as most candid, satisfactory, and even decisive, appears to us by no means to deserve the unqualified commendation which it has received, or, to say the truth, any commendation at all; for of all *regular* men surely he is the most *irregular*. In *trifles* his memory is wonderfully tenacious and retentive; in *essentials* most woefully defective. Colonel Wardle's ignorance of the Christian name of the Captain Maling, respecting whom he wished to make some inquiry, supplied the sagacious and provident colonel with a fine opportunity for the display of his professional *regularity* and *skill*. He chose to infer, that the Captain Maling about whom he was questioned, was *that* Captain Maling to whose situation the questions could not possibly apply; and although he was perfectly aware that there was *another* Captain Maling to whom they would apply, he did not conceive it to be consistent with the rules of professional *regularity* to set Colonel Wardle right. It afterwards came out, however, that there was a Captain Maling *in the Duke of York's own office*, in respect of whom the regulations laid down by the Duke himself, and, according to his secretary, most rigidly adhered to, had been grossly violated, and that at the very recommendation of this *regular* secretary himself! For *this* Captain Maling had received his company without having seen any service, without having even joined his regiment!!! So much for the *regularity* of the Duke's office, and of the Duke's official secretary! But it is most remarkable, that after a very long examination, in which his answers all referred to the other Captain Maling, when Colonel Gordon was asked, "What were the services of Captain Maling's brother, who is, I believe, a captain in the army, who is in the War Office?" answered, "There is a Captain Maling, *an assistant of mine*, in the office of the commander-in-chief; *I take for granted that is the person referred to.*" Is it credible, that Colonel Gordon should not have been aware, from the very first question that was put to him about Captain Maling, that *this was the person referred to?* And if so, though his answers might be strictly

regular, they certainly had the *effect* of prevarication, for they tended to lead the examiner astray. He then acknowledges what is stated above, that though this Captain Maling had seen no service, he recommended him to be placed on the half pay as a captain; and for what reason? why, because he had "an extraordinary good character, and more than common abilities," as *a clerk in office!* And this *extraordinary* admission followed a declaration of the colonel's to this effect—"I conceive it *my particular duty* to take care, that any officer whose name is submitted to his royal highness is a fit and proper person, duly qualified *in all respects*, as *to points of service*, and as to his *majesty's regulations*, for the service into which he is so recommended." And yet, in breach of this *particular duty*, he recommends for promotion a man whom he knows to be wholly *unqualified*, both as *to points of service*, and as to his *majesty's regulations;* and this is not *prevarication*, but *regularity!* But we have done with this *regular* witness, with his eternal *explanations*, and his constant reference to his *box*.

We shall dismiss Doctor O'Mara and *his* case in a few words.—The first question that naturally suggests itself to the mind is, how came a doctor of divinity, and a candidate for the mitre, to be acquainted with a woman of easy virtue? Expressing our abhorrence of the conduct of a clergyman, who could so far degrade his character and station, as to make a prostitute the channel of an application for any ecclesiastical object; we consign this wretched man to his diocesan, who, if he knows his duty, will provide for him a much severer punishment than any that the pen can inflict. But we must maintain, that the facility with which the Duke complied with the request of his mistress to obtain permission for Dr. O'Mara to preach before the King, affords a strong presumptive and corroborative proof of his disposition to grant any request which she might choose to prefer. For certain it is, that he could not act with greater impropriety, or disgrace himself more, by listening to her petitions on military affairs, than by gratifying her wishes in this respect.

Kennett's case, though a strange one, has been little dwelled upon. He was a man not merely of *doubtful* character, but of a character so bad as to be rendered incapable by law (having stood on the pillory) of being a competent evidence in a court of justice. Yet did the Duke of York, without the smallest scruple, not only communicate with this man, but, in the hope of obtaining a

pecuniary loan through his means, actually recommended him as a fit person to hold a situation under government. It would be an insult to our readers to *point* the *moral* of this case. Imbecility itself may discern its profligacy.

We should have been induced to enter into a regular analysis of the evidence on such particular case, had not this task been most ably, and effectually, performed in several of the periodical prints. We have already stated the effect which the whole investigation has produced on our minds; and we can assure his majesty's ministers, that in every society which we have frequented, in every conversation which we have had with individuals, we have not found one man in a hundred who is not as strongly convinced as ourselves of the past misconduct of the commander-in-chief. When, too, they find that such men as the conductors of the *Courier*, of the *Antijacobin*, and of some other publications of similar principles, are deeply impressed with a belief of the same fact; they must be persuaded that their opinions do not proceed from prejudice, much less from disaffection, but are the deliberate result of unbiassed judgment, issuing from honest, upright, and impartial minds. Let it not, then, be inferred, that every man who thinks the Duke of York unfit for his office, is concerned in a conspiracy against the House of Brunswick. If such a conspiracy shall ever be found to exist, it will not, we venture to assert, find more resolute and ardent opponents than the writers in question; who will not only employ their pens, but who will shed the last drop of their blood, should occasion require it, in defence of the illustrious family on the throne. And here we cannot forbear to notice a most preposterous and dangerous notion, that had the house *resolved* the Duke of York to be guilty of the practices, or connivance, laid to his charge, they must, of necessity, have passed a bill to exclude him from the throne. Indeed, this strange idea of interrupting the succession, so solemnly fixed by the act of settlement, was canvassed with as much apparent indifference as could have been displayed in the discussion of the provisions of a common turnpike bill! Such loose asseverations, however, ought not to be tolerated; they display a want of reflexion and of wisdom, not less reprehensible in itself, than mischievous in its effect. To provide against *possible* evils, was an act of folly which our sober ancestors disdained to commit. It will be sufficient, for the security of our excellent constitution, to supply a remedy for an existing grievance,

however it arises. And it is wonderful that men, who betrayed an excessive reluctance to wound the feelings of the King, by beseeching him to dismiss his son from office, should so easily familiarise their minds with the idea of calling upon him to give his consent to an act for excluding that son from his legitimate succession.

So long as this great cause was under the consideration of Parliament, a respect for the impartial administration of justice led us most cautiously to abstain from delivering our opinion on its merits. Having *now* discharged our duty to the public, by a conscientious declaration of our honest sentiments on the subject, we bid adieu to a theme at once disgusting and painful; nor shall we be tempted to renew the discussion, unless some new circumstances should arise, to call for our animadversions. The commander-in-chief is no more.

> "We war not with *the dead;*
> A lion preys not upon carcases."

And we hope that all the defective parts of our military system will die with him—we shall then have no more Burrards and Dalrymples!—no more Conventions of Cintra!—The discussions on this last subject in Parliament, have proved nothing but the existence of a strong spirit of party, wholly unconnected with the welfare of the country. The opposition condemned the issue of the campaign in Portugal only as it supplied a means for casting disgrace on the ministers, and of giving themselves credit with the public. All parties were unanimous in absolving the military commanders from any share in the imputed disgrace. And although the event, which was pronounced from the throne to have defeated the just hopes and expectations of the country, was produced by the refusal of the general to pursue the French after the battle of Vimiera, when the advantages of such a pursuit have been declared, by a competent judge, Sir Arthur Wellesley himself, to have been such as a *child* must have perceived, yet has this refusal not been considered as affording any ground of reproach to Sir Harry Burrard, much less a sufficient cause for bringing him to trial; so that a great public disgrace has been sustained, and no one is made responsible for it!

The affairs of Europe seem about to undergo some material change, but nothing has yet occurred, of a nature sufficiently marked, to enable us to pronounce any rational opinion respecting

them. We are not sanguine in our expectations of an alteration in the policy of the Russian cabinet. And though we are far from thinking meanly of the resources of Austria, yet, unless she obtain a powerful assistance from *this country* and from *Spain*, and that most *promptly*, we confess our fears will be stronger than our hopes.—In America, the determined opposition of the people has compelled the government to forego their ruinous system of internal and external policy, by repealing the obnoxious embargo act. We are by no means clear, however, that this proceeding will be productive of any benefit to England; and most certain we are, that it should not be suffered to deter our government from the adoption of any measure, which can tend to establish our independence, as well of America as of Russia. The very *disinterested* advice of Mr. Baring, not to encourage the growth of flax-seed in *Ireland*, because we may chance soon to receive an adequate supply from America, was much better calculated for the meridian of *Washington*, than for that of the *British capital*. Whatever conduct America may now pursue, we may be certain, that her government, under the influence of Mr. Jefferson, will never be well disposed towards Great Britain. And it will be the bounden duty of ministers to afford every possible encouragement to our own colonies, in order to obtain from them those supplies which we have been too long accustomed to draw from America. Their conduct, hitherto, has been founded on a wise, discreet, and prudent system of policy: let them firmly adhere to it, and they will deserve and receive the gratitude of their country.

March 27th.

MISCELLANIES.

THE CONSPIRACY; A NEW DRAMA.

To the Editor of the Antijacobin Review.

Sir;

WHEN the mind is occupied with matters of importance, it pays little attention to those of form. I shall, therefore, introduce myself to you, without farther ceremony, by saying, that I am a dramatic writer by profession, and that I wish for your advice and assistance in an undertaking, the idea of which, as I believe, has suggested itself to myself alone, and in the execution of which I have already made considerable progress.

From the moment when the proceedings of the Committee of the House of Commons, appointed to investigate the conduct of His Royal Highness the Commander-in-Chief, began to be published, they engrossed my whole attention. As these proceedings advanced, and developed that happy assemblage and striking contrast of characters, which were exhibited in the sly innendos of the useful and friendly Dr. Thynne; the brilliant sallies and arch repartees of that celebrated courtezan Mrs. Clarke; the solemn importance of the gratuitous barrister Mr. Adam; the cautious reserve of his humble prototype, the equally gratuitous lawyer, Mr. Rowland Maltby; the mechanical precision of the military secretary Colonel Gordon; the sensitive memory of Mr. Donovan, which only moved when touched by the finger of recollection; the courtly officiousness of General Clavering, who came forward to mar the veracity of Mrs. Clarke, but unfortunately marred his own; the unsuspecting confidence of Mr. Reed, who, for the honour of his hotel, believed the lady, who passed a night there with one of his lodgers, to be the wife of the gentleman with whom she slept; the convenient forgetfulness of Mrs. Favery, who forgot not only the name of the street in which she lived for years, but even every circumstance about her own father and mother; the confidential talents of Mr. Greenwood, who had the merit of inditing the farewell epistle from His Royal Highness to his mistress, and of conducting the negociations with her, through the Ambassador of Morocco; the interesting timidity of Mrs. Corri, who, as a pattern for all good wives, dreads the anger of her husband; the distressing sensibility of Miss Taylor, whose tale of poverty, distress, and illegitimacy, was wrung from her agonised bosom;—when all these personages, I say, passed in review before me, I could not help exclaiming, "Heavens! what an incomparable group for the formation of my Dramatis Personæ!"

Again, when I contemplated that succession of interesting events, and unexpected discoveries, which marked the progress of this investigation—the apprehension of a Conspirator, who was proved by Mr. Lowten to be only a mad parson, and therefore sent by the House of Commons to continue his edifying labours at one of the fashionable chapels of this metropolis; the miraculous preservation of a whole packet of letters, long since doomed to the flames, but providentially saved by the prying curiosity of a landlord; the solemn communication made to the House, by the Chancellor of the Exchequer, of a forged note purporting to be the hand-writing of the Commander-in-Chief, being in the possession of Captain Huxley Sanden; the Captain's denial of the existence of this note; the declaration of Colonel Hamilton, that the Captain had acknowledged to him his having destroyed this note; the subsequent production of this note, and the awful pause that ensued when it was proved to be a true note; the commitment of Captain Sanden for prevarication respecting this note; the dignified air with which Mr. Speaker resumed his awful chair of state, and with his hat on his head, and his arms a-kimbow, received the unhappy prisoner; while with the energy of his manner the powder flew out of his wig, and all St. Stephen's trembled as he shook his head, as once Olympus trembled

at the nod of Jove.—But the sublimity of my theme is betraying me into a style too lofty for epistolary correspondence. I shall therefore only say, that, on reviewing these striking incidents, I congratulated myself on the unparallelled interest and stage effect which they could not fail to produce; and triumphed by anticipation in the bursts of applause my intended Drama would hereafter receive from brilliant and overflowing audiences!

When I adverted to the examinations and cross-examinations of the different witnesses, to the sapient queries said to be put to them by some of the honourable members; queries which would have dumbfounded Solomon himself, for "true, no meaning puzzles more than wit;" to the archness and flippancy with which Mrs. Clarke quizzed the lawyers; to the blunders of the Irish barrister, who asked her, whether she signed that *anonymous* letter with her own name, or that of any other person; with what delight did I survey this inexhaustible fund of rich, witty, and humorous dialogue!

These invaluable materials suggested to me, as you will easily conceive, the design of dramatising this investigation. I was at first under great apprehensions lest the same idea should occur to Mr. Sheridan: but as he absented himself from the house, after having surprised it one evening by catechising Mr. Dowler on the score of morality, with all the pious gravity of a bishop, my fears of his interference subsided, and I set to work with all my might.

To doubt the success of this undertaking, Sir, is impossible: for during the original exhibition at St. Stephen's chapel, the benches were stuck over with tickets, bearing the names of the members who had secured their seats by attending at prayers, just as the walls of an empty house are stuck over with hand-bills. I should have premised, that by the courtesy of the house, the members who attend at prayers are entitled to keep their seats during the debates of the evening; and, in virtue of this rule, Mrs. Clarke has contributed more to promote devotion among our representatives, than any woman living, or than probably she ever dreamt of being entitled to take credit for. As to the gallery, it was crowded every morning at an early hour; the sacrifice of a tedious day being thought amply compensated by the entertainments of the evening; and disappointed thousands envied the happy few who gained admittance.

I am aware of no valid objection that can be offered to the plan I have undertaken; unless that you may think it impossible to comprise all the voluminous evidence, and protracted debates, respecting this investigation, within the compass of a Drama. But if you read them with attention, you will soon be satisfied, that if nine questions out of ten that were put to the witness had never been asked, and if nine speeches out of ten that were made by the members had never been delivered, the investigation would have been just as complete in all its parts as it now is, and therefore this objection is at once removed.

At the same time, I frankly acknowledge, that my mind is embarrassed and perplexed with very serious difficulties: and it

is from a sense of them, that I am induced to address myself to you, of whose literary talents I entertain the highest opinion, in order that I may obtain the benefit of your advice and assistance.

In the first place, I had been much at a loss what title to give my play; for much depends upon a good title. Indeed, a good title is as important to a play, as a good name to an individual. My original intention was, to call it the Commander-in-Chief; as Shakspeare has called several of his plays, Hamlet, Othello, King Lear, and others, after the principal personages whose actions they relate; but I relinquished this intention, on considering, that in this case, the Commander-in-Chief, though certainly the principal personage, never comes forward in his own proper person. The Investigation is applicable enough as a title; but wants strength and signification. I therefore propose calling it The Conspiracy; a name which, while it is sufficiently impressive to arrest the attention of the public, can give offence to neither party, as each may construe it in his own sense. The Ex-secretary at War may suppose it to countenance his idea of a Jacobin conspiracy against the House of Brunswick, set on foot by the machinations of lowlived republican incendiaries, enemies to monarchical government and social order: and Mr. Whitbread may apply the term to that species of conspiracy against monarchical government, which he says is hatching, not in cottages, but in palaces; not in the seditious principles of the vulgar, but in the prodigal debaucheries of princes. I mean, therefore, to call my play The Conspirator, unless your ingenuity can suggest a more appropriate title.

In the next place, I was long undecided whether to make it a tragedy or comedy. In the opinion of the critics, "the subject best fitted for tragedy, is where a man has himself been the cause of his misfortunes, not so as to be deeply guilty, nor altogether innocent: the misfortune must be occasioned by a fault incident to human nature, and therefore in some degree venial. Such misfortunes call forth the social affections, and warmly interest the spectator." The history I have to narrate, completely accords with this description; and partakes of the nature of modern tragedy in another respect, that while the actors were grave, the audience was laughing. But then, on the other side of the question, it bears the strongest resemblance to comedy, because the incidents are much more of a comic than a serious nature. Most of our modern comedies, in the style of the French Comédie larmoyante, are so interlarded with pathetic sentiment, and our tragedies are so enlivened with sprightly buffoonery, that, generally speaking, no man can possibly guess, whether what he is listening to be tragedy or comedy, till he comes to the last scene of the last act; when it is denominated the one or the other, according as it pleases, the author, to make the conclusion fortunate or unfortunate. Now, the conclusion of this story was not left to my discretion, and is of the most indeterminate description imaginable; for though a retreat has hitherto been considered as an unfortunate event, yet recent authorities have declared it to be fortunate, and even tantamount to a victory. Buonaparte foolishly imagined that he had the best of

the late campaign, after he had driven us out of Spain, with the loss of our baggage, ammunition, military chest, and magazines; but His Majesty's Ministers expatiated on the advantages we had gained by this useful diversion, as they termed it, and Parliament voted their thanks to such of our general officers as had the good fortune to get home safe to receive them. If a retreat was so glorious in this affair, why may it not be equally so in that of His Royal Highness? and indeed the cases seem to run parallel throughout. We lost the place for which we were contending, and our money, in the one; and His Royal Highness lost his place, and emoluments, in the other. We saved our honour; and His Royal Highness, having been acquitted of corrupt participation and criminal connivance, has saved his honour too; and may fairly sing Te Deum. In order to put an end to all my perplexities on this point, I have decided to call my piece a Drama, a term which I hope will meet with your approbation.

Another point to be considered is, whether the representation should or should not have the adventitious aids of music, singing, and dancing. These are the great support of modern compositions; and may be introduced without any violation of the unities of time, place, or action. I have ready to my hand, Mr. and Mrs. Corri, and the boys whom he was in the habit of bringing to sing to Mrs. Clarke, in Gloucester-place. Mrs. Clarke may perform an accompaniment on the beautiful harp presented to her by Captain Huxley Sanden; and a dance may follow with the greatest propriety. If you think this Italian music should be diversified with a few convivial songs, to please the galleries, I can give the Twelfth Night Supper-scene in Gloucester-place, so humorously described by Mr. Corri; when the gentlemen sat drinking to a very late hour, and laughed at him for being such a fool, as to give the 200*l.* note to Mr. Cockayne the lawyer, who put it in his pocket very quietly, saying in the Italianised version of the dialogue, "It is one act of very good generosity on your part, Mr. Corri."

These, Sir, are the principal points on which I wish to consult you, as to the composition of the piece: but now I have to advert to a most unfortunate obstacle to my views of fame and profit, that has lately presented itself in the conflagration of Drury-lane theatre. It was a leading feature in my plan, as Mrs. Clarke appears to have no engagement upon her hands at present; and I acquiesce from the bottom of my heart, in the sentiment of Mr. Donovan, that she would be "a treasure in every way," to have engaged her myself as soon as my Drama was ready for the stage. I should not have paid her so ill a compliment as to tell her, that "if she was clever, she would never apply to me for money;" but have relied in full confidence on her talents for maintaining such an establishment, as that to which she has been accustomed in Gloucester-place. My scheme would have been infallible, as you will admit, when you recollect the attractive graces which this inimitable actress displayed at the bar of the House of Commons: for I meant to advertise in the play-bills announcing the representation of my Drama, the part of Mrs. Clarke to be performed by herself. But alas, Sir, all my dreams of affluence, all my fond hopes of bliss, or to use Mr. Whitbread's

expressive metaphor, "of laying my head in the lap of this Delilah, and being shorn of my strength," are now blasted: for how can I expect Mrs. Clarke will so far condescend as to tread the boards of any of the minor theatres; or where can I now find room to accommodate the numerous audiences that would have flocked to the representation of my Drama? And if I wait till Drury-lane or Covent-garden theatres are rebuilt, some new faux-pas in high life will probably intervene, to engross the public attention, and the Duke and his Darling both be forgotten.

In this dilemma, I am strongly inclined to publish my play, while the impression of the subject is still strong upon the public mind; but am unfortunately rather embarrassed about the means of so doing, at the present moment. I cannot publish it by subscription, because my friends are already very impatient for the appearance of another work, the subscriptions for which I received about two years ago; and I cannot publish it in any other way, because I am entangled with a churlish ignorant bookseller, who has no other way of judging of the merits of his authors, than by looking at the debtor and creditor side of their accounts. I have therefore to propose to you, Sir, that if you will give my piece a few finishing touches and corrections, and make the necessary advances for printing and publishing, we will divide the profits between us. If this proposal meets your approbation, the manuscript shall be immediately sent for your perusal, your concern in the undertaking shall remain a secret, and you will, of course, announce in your next number, that such a Drama is in great forwardness, speaking of it as a production that has excited the highest expectations in the literary world, as well from the uncommon interest of the subject, as from the established reputation of its reputed author.

I am,

Sir,

Your great admirer
and faithful servant,
MARGITES.

Grub-Street,
March 25, 1809.

CORRESPONDENCE.

MR. LEVER requests us to state, that his work on Seamanship, noticed in our last, is sold for 3*l.* 3*s.*

Colonel ——'s Letters; *Theologus;* and the excellent Essay of Mr. J— B—, with several other favours, shall appear in our next.

A letter will be forwarded to Mr. G.

The indisposition of the Theological Reviewer has occasioned the omission of the important subject of "Divinity" this month, which it is hoped will be speedily resumed.

THE

ANTIJACOBIN
Review and Magazine,

&c. &c. &c.

For APRIL, 1809.

Gli Stati deboli sempre fieno ambigui nel resoluersi, et sempre le deliberationi lente sono nociue. MACHIAVELLI.

An historical Review of the commercial, political, and moral State of Hindoostan, from the earliest Period to the present Time: the Rise and Progress of Christianity in the East, its present Condition, and the Means and Probability of its future Advancement. With an Introduction and Map, illustrating the relative Situation of the British Empire in the East. By Robert Chatfield, LL. B. Vicar of Chatteris, in Cambridgeshire. 4to. pp. xlii and 451. Richardson. 1808.

EVERY new publication relative to Hindoostan, which either collects the detached information already before the public, or brings some original facts to our knowledge, is a national service. A country so extensive and so important, we do not say essential, to the prosperity of the British empire, cannot be too well known or too often described. It is true such minute explanations may also enlighten the enemy and expose our weak parts; but the security of British India should not depend on his ignorance. Our government there ought to rest on the immutable basis of public justice united with practical utility, and not on any of those temporary expedients which sooner or later render weakness contemptible. A system of policy indeed which seeks to support itself by expedients, will never lay the foundation of an extensive or permanent empire, neither will it long effect the security of that already established. It is in vain that our arms interpose to prevent the rapacity of native princes, if the exactions

of our subordinate agents are equally distressing to the people. It is not less criminally foolish to violate their religious prejudices to-day, and flatter them to-morrow, when resistance is made. Such conduct being uninfluenced by reason, of course no rational motive for it can be perceived by the ignorant Hindoo, who will soon learn to consider it as an irrefragable proof of wanton malignity and dastardly imbecility. Individuals, we know, have attempted to palliate such measures, by alleging the stupidity of the natives was such, that their thoughts never extended beyond the sensible objects before them. Were this allegation true, we should consider the original offence still more heinous. If they are influenced only by their feelings, it follows that we should always endeavour to make that impression upon them which would tend most to the general advantage. But it is not denied that Hindoos have memories as well as Europeans, that they remember insults or extortions with equal facility, and that they can also communicate their recollections to their offspring. These recollections, there is too much reason to fear, if not decidedly hostile, are by no means friendly, to British authority. Gratitude and revenge are common to the human race; and, although they often exist without reason, they seldom endure long without a motive. A wise government would seek to inspire the former emotion, and avoid every cause for generating the latter. The ignorance and illiterateness of the natives no doubt render them extremely difficult to manage; but, although they are not capable of abstract reasoning, or of duly appreciating what would eventually tend to their own interest, we might nevertheless make a strong impression on their feelings highly favourable to the British government and laws, and above all to the immense power of our invincible arms. The effect however of objects on those who reason and those who only feel is very different; yet he who assiduously studies the latter may learn the means of influencing them as easily as reasoners are influenced by arguments. It would be foolish, indeed, to expect such acquirements in persons who only consider the speediest methods of accumulating wealth in order to return to their native country. But of these we shall have occasion to speak in the course of our analysis of this "Historical Review:" we must now turn to our author's introduction, which merits more than ordinary attention at the present crisis.

Mr. Chatfield begins with the earliest records of society, the increase of population, wealth, and the dawn of commerce and the arts in the East; in that country, the present inhabitants of which are accounted, by certain superficial declaimers, so incorrigibly stupid as to be incapable of all intellectual improvement. As population and wealth increased, new desires were created; new sources of pleasure or gratification were alternately discovered and exhausted; until what was at first only matter of taste or delicacy became at length an object of paramount importance. In this state, from its peculiar situation and products as well as the taste and ingenuity of its inhabitants, India could best supply the increasing refinements of the times; and its delicate fabrics were not only earnestly sought after, but became a subject of competition between adjacent nations. The importance of this traffic, which was probably a principal source of the opulence and power of the empires of Nineveh and Assyria, appears to have engaged the attention of mankind, at a period too early for any authentic records of its existence to remain. The origin, decline, and fall of the Syrian, Phœnician, Egyptian, and Carthaginian commerce are better ascertained, as well as the more modern trade of the Venetians, Genoese, Florentines, and Portuguese. The fanatical crusades, however, like all other wars, extended the actual boundaries of civil refinement: the crusaders beheld, admired, and secretly imbibed a taste for, the luxuries of Asia; while the discovery of the magnetic needle led to that of the Cape of Good Hope and the passage to India, which has since contributed to enrich and adorn the people of Europe.

"The Portuguese and Dutch," (observes our intelligent author) "long possessed the sovereignty of these seas; and the power enjoyed in the East by the other nations of Europe was almost too inconsiderable to be deemed a matter of national concern, when a singular concurrence of events brought the Mogul Empire to the brink of destruction, and transferred its fairest possessions to the dominion of Great Britain.

"Of all the European naval powers, England was the only one which had not hitherto made any material territorial acquisitions in the East, when the ambition and the intrigues of France compelled her to fight for her independence, until, from having been only an ally of the Nabob of Arcot, she became, by her conquests, the sovereign of a principal portion of the Carnatic. The English power grew under the dissensions of the native princes, and the jealousy of the Mogul Omrahs: a succession of brilliant victories

and negociations gave it at length the undisputed sovereignty of India, and advanced its boundaries to the regions of the Punjab, or that country which is watered by the five branches of the Indus." P. xiii.

"France has long viewed the English empire in India with a jealous eye. Anterior to the Revolution, her object was not trade, but dominion; and subsequent to that eventful period, her views have been directed to the same quarter, with a more alarming vigilance. At every Durbar, her ministers have been active, and her emissaries have been spread through every region where the murmur of disaffection could excite the hope of revolt: nor has her attention been solely confined to the courts of Hindoostan; the seeds of future revolutions in the East have been long nourished in her capital; the languages of Turkey, Persia, and India, have been taught to the pupils of her military schools, in order, at some future period, to organise rebellion, or assist the efforts of the frontier nations in subverting the British empire in the East." P. xiv.

Mr. Chatfield then proceeds to examine the practicability of the Gallo-Russian project to invade Hindoostan by marching through Persia, and seems inclined to think it possible. We shall state his views, which are evidently well digested, although not conclusive. He takes for granted that Russia can assemble an army at Astracan, whence it may embark on the Caspian Sea, sail to the south-eastern extremity, land and march to "the city of Tahiran, which is situated about twelve marches from the Caspian Sea, and little more from Ispahan," the Persian capital. Thence, according to Tavernier, he estimates the distance to Candahar at eighty-nine days journey; from Candahar to Cabul, twenty-four; from Cabul to Lahore, twenty-two; and thence to Delhi, eighteen; making one hundred and fifty-three days journey from Ispahan to Delhi, or one hundred and seventy-seven from the shores of the Caspian to Delhi.

"Of Lahore, it may be remarked, that it is a city of the highest antiquity, giving its name to the province of which it is the capital, and standing on the great road leading from Delhi to Persia and Samarcand. It is oftener named Panjab than Lahore, from the five rivers which intersect it before their junction with the Indus. Lahore is one of the largest and most fertile provinces of Hindoostan, abounding in wine, sugar, cotton, wool, and all the necessaries of life. Nor is it only from its fertility, that it deserves our particular consideration, but as it has been from the age of Alexander to the present day the theatre of those great battles, which have decided the fate of India. It was principally by the valour and enterprise of the troops of this frontier province, that

both Alexander and the first Arabian conquerors, were prevented from carrying their victorious arms to the Ganges. Mahmoud, the scourge of Hindoostan, who, in his twelve celebrated expeditions into this devoted country, had traversed its extent from the mountains of Peropamisus to the junction of the Ganges and the Jumna, and from Moultan and Agimere to the shores of the ocean, and the Temple of Sumnaut, saw the value of Lahore, and had met many severe checks from the bravery of its inhabitants, and, therefore, in his tenth expedition, he made it an integral part of the Gaznevide empire." P. xxi.

"Two routes have been traced for the march of the combined Russian and French armies towards the Persian frontier, supposing that the expedition is conducted not only with the consent of the King of Persia, but that every thing necessary for the subsistence of the armies shall be furnished by him on their passage through his territories. One point of departure is from the duchy of Warsaw; the other from Dalmatia; Astracan to be the place of rendezvous. By the former route, the march will be more difficult, as the greater part of it must be performed by land; by the latter, the Russian vessels on the Black Sea will lessen the fatigue of the soldiers, and transport them to the right shore of the Sea of Azof. Thence, crossing the Don, they will march to Czaritzin on the Volga, where boats will be prepared to convey them to Astracan at which place they will probably be joined by the Russian reinforcements. The march by the former route has been computed at 560 leagues*, and may be accomplished in three months: that from Dalmatia at about half the distance and half the time.

"Of the practicability of either of these schemes, with the aid of a Russian fleet in the Euxine, and the supplies that may be furnished by that power in the march from the Sea of Azof to the Volga, no reasonable doubt can exist. The passage of the Caspian Sea is also secured by the Russian transports, and nothing but the dangers of the navigation can prevent the combined armies from landing either at Astrabad or Balfroush on the S. E. shore, where the Persian alliance can alone contribute to the security of their further progress." P. xxvi.

"The distance from the S. E. extremity of the Caspian Sea, to the town of Attock on the Indus is, in a direct line, 1130 miles; from Attock to Delhi, 587. The whole distance then from Astrabad to Delhi is 1717 miles; or allowing for the deviation of roads, about 2200 miles." P. xxxiii.

"Let not any man presume to calculate upon the distance, the incertitude, the dangers of any expedition, to be undertaken by Europeans, so far from their own country, or to brand it as wild

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"* The distance by land from Astracan to Czaritzin is 260 miles. Thence is a chain of redoubts to the nearest point of the Don of 40 miles.

and romantic. To minds inured to danger, and with bodies hardened by incessant labour, toil, and pain, are inferior considerations. The waters of the Danube and the Euxine, the Don and the Volga, the shoals of the Caspian, the forests of Mazanderan, the sandy plains of Khorasan, the barren rocks of Herat, the mountains of the Paropamisus, or the petty warfare of the Afghan hordes, can present no obstacles to those, who have fought and conquered on the banks of the Po, the Rhine, the Elbe, and the Vistula; or have borne the privations of a Polish winter. Accustomed to conquer, they may be soon taught to despise every peril that thwarts their progress to victory. Stimulated by the remembrance of former glories, if they think on their absent friends and companions, it may only be to contrast with their exploits the bright deeds which they are preparing to achieve. 'Did not,' they will say, 'Alexander 'trace the same victorious course? have not the Tartar, the 'Persian, and the Afghan, successfully invaded and conquered 'the fertile regions before us? and were the sons of Macedon, 'or the undisciplined myriads of Timur, Nadir, or Abdallah, 'more brave, or more powerful than the soldiers of Napoleon? 'The empire of the world is the prize of our valour, and England 'is only to be conquered on the banks of the Indus and the 'Ganges.'" P. XXXV.

Against this formidable display of alarming dangers, which the author has too incautiously adopted from a pamphlet on the same subject, we shall adduce a few facts. Admitting the ability of France and Russia to assemble 50,000 men at Astracan, which is the utmost number that could possibly be supported in that barren region; this force has still to be embarked and transported above 200 leagues on the Caspian Sea. This voyage would require at least a month to perform in such a dangerous navigation; and when the troops landed at Astrabad, provisions for upwards of four months more must also be landed, for an army is not to expect supplies in the saline plains or mountains of Persia. Now the whole Russian shipping in the Caspian consisting only of four or five sloops of war and coasting vessels, perhaps does not amount to 2000 tons. These, it is evident, are very inadequate to transport an army of 50,000 men, with arms, ammunition, magazines, military stores, cannon, and provisions for five months. The shipping indeed necessary to transport such an army is more than all the powers of Russia can produce at Astracan in three years. Nor could this army be carried in two divisions, for, as it could not advance with safety through such countries but in great force, and as the double voyage from Astracan to Astrabad would occupy at least four

months, the waste of provisions would form an insuperable difficulty. It is also to be remembered, that the shores of the Caspian Sea are more destructive to animal life than any other part in the known world. This is so notorious, that the least calculation which could be made of the mortality, would be two-fifths of the army before it reached the frontiers of Persia. It would then have to encounter, during the months of July and August, a hot destructive wind, not less pestiferous than the Sirocco, to march over salt and sandy deserts, plains covered with saltpetre, inaccessible summits, rocky declivities, impassable torrents, and impracticable forests, through countries inhabited by savage hordes too ferocious and too greedy of plunder to respect any alliances or any civil authority which would deprive them of their booty. The mandates of the Persian emperor would be found very unequal to the task of commanding the peaceful submission of all the petty princes and warlike nations which exist between the shores of the Caspian and Lahore, on the frontiers of British India. Nor can it be supposed that the Persians would now act as they did in the days of Alexander, and that they would, notwithstanding their known hatred of the Russians, join them and the French, whose manners and customs are so different, to augment this allied army to 150,000 men. Mr. Chatfield seems to think, that the Franco-Russian army might proceed to Tahiran, the present capital of Persia, and thence to Delhi. Yet is it to be believed that the Persian emperor, however complaisant to Buonaparte at Paris, would quietly admit such a foreign force to enter his capital? But even were he thus credulous and imprudent, half of the army which embarked at Astracan would be dead before the remainder could reach Tahiran and Ispahan. We suspect, indeed, that it is wholly impossible for a French force ever to traverse the Caspian. If Frenchmen attempt to march to India, it will be much easier and safer for them to pass from Constantinople to Aleppo, traverse the Arabian Deserts to Bagdad, and thence to Ispahan, as they would not perhaps venture to embark in the Persian gulf, where they might find an English fleet. But there are still more difficulties: suppose Ispahan to be the place of rendezvous for the French and Russians, each pursuing their own route, would not the keeping of such a numerous body of men together, in such a country, generate mortal diseases? It is calculated, that about one

in twenty-five camels die on the road during twenty days march; one in eighteen, during thirty days; one in twelve, during forty; one in nine, during fifty; and one in five, during sixty. Now, supposing the army to set out with 50,000 camels (although this number is far too small), above 10,000 of them would be dead before they reached their first destination. Such a number of dead carcases, always increasing as the camels and men became more fatigued, and of course more susceptible of disease, would doubtless produce the annual plague of the country. If the whole army stopped, as a part could not, to bury them, its march would be considerably impeded, its sufferings by disease and fatigue increased, and would in all probability fall an easy prey to the first gang of robbers which came in sight of it. Buonaparte has already crossed the Deserts of Egypt; he will never again venture his men, unless they become rebellious, on similar destructive, and fruitless expeditions. We must then be permitted to "calculate on the distance, the incertitude, and the dangers of such an expedition to Europeans," and to conclude, contrary to our author, that, from an attentive review of the situation, climate, extent, and sterility of the country, and the manners of its few inhabitants, it is physically impossible for a French army to penetrate over land to the banks of the Indus, and there cope with 100,000 men trained and commanded by Britons*.

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* It should here be observed, that the present Emperor of Persia, Fatah Ali Shah, derives his authority from the usurpation of his uncle, the Eunuch, Aga Mahomed, and can have no aversion from the usurpation of Buonaparte. But, as such power is always insecure, and particularly so in the East, the Persian emperor may not long enjoy tranquillity. He belongs to the Kajar or Quajar tribe (an appellation signifying rebel or deserter), which is detested by the Persian nobles; and even his own numerous family at his death would, no doubt, dispute the sovereignty which has long been the prize of the boldest competitor. The Persian imperial troops do not exceed 60,000 men, armed with matchlock guns, besides 20,000 honorary soldiers. The Zunds, whose family was deposed, now reside in Mazanderan, and only seek an opportunity to contend again for their legitimate right to the throne. The appearance, therefore, of an European army, in Persia, would be the signal for civil war, and the allied French and Russians would find themselves just in time to be sacrificed to the vengeance of contending parties. The enemy, how-

Let it not, however, be supposed, that we are any more convinced of the security of Hindoostan than our author, although we may think it unassailable by a Gallo-Russian army. The wily enemy will soon find much cheaper, speedier, and more effectual means of attacking the British government in India, than by an impracticable expedition over land. His intrigues with the emperor and petty princes of Persia are already well known; he is now perhaps subsidising the powers of Cabul, Candahar, and the warlike Afghans; among whom French engineers and drill serjeants have been sent. It is not, indeed, with Frenchmen, who are now become little numerous, that he intends to vanquish the British in India; it is with countless hordes of natives, deserters, and traitors, that his emissaries expect to "cover themselves with glory," according to his own absurd bombast. But, admitting the possibility of a combined European army, assisted by Persia, Candahar, Cabul, and Lahore, reaching the west bank of the Indus, Mr. Chatfield asks,

"Will the warlike Seiks, [who can bring 200,000 cavalry into the field, a force greater than that of any other state in Hindoostan, and] who have so long and so bravely resisted the inroads of their Afghan neighbours, suffer them to advance in peace under the banners of an invading army, which may have probably stipulated, as the reward of their safe conduct, the surrender of their own rights and independence? Will the Rajpoot princes, the natural allies of England, refuse to join their forces with those troops, who, remembering the victories of Plassy and Buxar, and still covered with the hard-earned laurels of Delhi, Assye, and Laswarree, burn with impatience to measure again their bayonets with an

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ever, has taken a much safer and more practical plan; already have his emissaries given the governor of Bombay considerable trouble, to prevent them from establishing a settlement at the bay of Cutch, on the frontiers of Guzerat. They have been more successful in Scindy, where it is believed they have privately been well received, and allowed to form settlements along the banks of the Indus. Fatah Ali has most probably ceded to the French the important islands of Ormuz and Kismis, which are the keys of the Persian Gulf. The island of Carek was expected to have a similar fate. Should the enemy thus obtain a chain of posts along the coast of Persia, he might then hope to transport an army and military stores from Aleppo to the Euphrates, and sail down that river to Bussora, thence to Ormuz and the banks of the Indus. A small British force, however, in the Persian Gulf would greatly obstruct this project.—*Rev.*

enemy, whom, in India, they have always conquered? Shall the eastern shore of the Indus be left open and defenceless, and the Panjab offer no obstructions to an invading army? or shall the enemy be suffered to advance to the ominous plains of Carnawl and Panniput, and the meed of empire be effeminately contended for, when the towers of imperial Delhi are almost placed within his view? No! the English army will still do its duty, and scorn to stain those laurels, which have now flourished under the growth of sixty years of success and victory. But allow this army all the glory it deserves; allow even what is, from the fickle state of the Indian mind, a matter at best problematical, that the Seiks and the Rajpoots are inclined to the English alliance, and active in its cause, this will not prove that the powers from the Indus to Cape Comorin and the Ganges, are well affected to a dominion which has so frequently given them cause of suspicion and distrust, nor will it remove the apprehension, that the seeds of revolt and disgust are not thickly sown amongst the *Sepoys** in our own service. What then could a handful of British troops, however ardent, however brave, effect against an enemy, equal or superior to it perhaps, in point of numbers, and having, besides, the powerful aid of religious prejudices to benumb, or divert the co-operation of the auxiliary forces?" P. XXXVIII.

The following reflexions contain such cogent, indubitable, and salutary truths; evince such efficient principles of sound policy (now so rare), and breathe such genuine patriotism and philanthropy, that they cannot be too gene-

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* "The Mutiny at Vellore, and other symptoms of sedition manifested amongst the native troops in the Carnatic, seemed strongly to indicate that other causes, besides the intrigues of Tippoo's sons, had alienated the minds of the soldiers. The measure of interfering with the religious distinctions of either Hindus or Mahomedans, is so fraught with danger, that we ought not so much to be astonished at the event, as at the folly, which gave birth to it. It is said, (Waring's Tour to Sheeraz,) 'that the 'slighest breath will often turn the tide of popular favour; and that 'an eastern commander, instead of looking up to his troops for 'protection, often considers them his most dangerous enemies; 'that, obedience in the East is the reward of cruelty; and that 'the successes of Zenghis Khan, Timour, and Nadir Shah, were 'chiefly to be attributed to the severity of their discipline.' But, whatever may be the peculiar effects of climate, in altering some of the feelings of men; the force of nature is too strong not to show, that a people ruled with lenity, cannot always be insensible of gratitude, and that obedience preserved by cruelty, rests only on a sandy foundation; whilst discipline, tempered with mildness, and respecting the habits and observances of men, in whatever condition they are placed, must always produce the most beneficial consequences.

rally known nor too much studied. We hope those of the East-India directors whose attention is not wholly engrossed with their *patronage*, will meditate seriously and *conscientiously* on these remarks.

" In reasoning upon human events, independent of any immediate interposition of Providence, it is the duty of man in his individual state, and much more in a state of society, to consider the means he possesses for the accomplishment of any particular end. If, therefore, *political wisdom be something more than an empty name*, let us attend to that precept, which teaches us to *compare the object we have in view with our capacity to obtain it;* or to bring the subject more home to our reflexions, that Great Britain should well consult her ability to defend an empire, so distant and extensive, from the combined efforts of a French and Russian Asiatic army, assisted by those powers, whom rooted antipathies or *recent* injuries have alienated from our cause. Looking only to the map of India, England possesses a territory, great in extent, and flourishing in resources; the strength of a kingdom does not, however, consist in the extent of its dominions, or the number of its people, but in its union and compactness; in the celerity with which its strength may be called into action, and its forces made to bear upon any given point. Is it not then necessary to examine, how that *power is united*, how *all the parts which connect the mighty empire of British India, are combined in any consistent whole?* How is rebellion kept down at present, but by the strong arm of power? Are Sciadiah and Holkar favourable to the British cause, or have they forgotten their recent defeats, and the prize of dominion snatched so rudely from their grasp? Have the other Mahratta powers assimilated with a government which has humbled their pride, and contracted the sphere of their exertions? The memory of the Chout (a grant now withheld, of a fourth part of the revenues of the southern provinces), the peculiar system of their government, their annual campaigns of plunder, the very collection of the revenues, which support the princes and the nation, always paid with *reluctance*, and for the most part *extorted by force*, will urge them to seize with avidity, the first moment which offers itself, of casting off an alliance, not cemented by affection, but imposed by *a hard* necessity.

" The Rohillas have not forgotten the ungenerous interference of the British army in 1774, and the surrender of their liberties to the dominion of Oude. They are still brave, warlike, and industrious, and their incorporation with the British territories in Oude may rather prove a source of danger than of triumph. Is even the vassal state of Oude, so long the seat of British intrigues, so long accustomed to misrule and rebellion, pleased with the changes that have been made in her provinces, or inclined to favour the future designs of her Liege Lord? Are the Mahometan chieftains, the Jauts, or the Seiks, prepared to join the British standards, or to participate in the contest which must decide the fate of India?

"Under a wise and able government, *not a moment should be lost to resist an evil of such tremendous magnitude;* and if the chances of war, or the effects of political arrangements have consigned so large a portion of Hindoostan to the British empire, no alternative remains but to meet the danger at the breach. *Whilst disputes are agitated about forms and precedents, whilst divisions are made in the senate, and among the multitude, about the necessity of concession, or the justice of new acquisitions, behold the enemy is at the gates.* No concession will disarrange the projects of the modern Alexander; no friendship or peace will soften his resentments, or disconcert his views. He has made the fall of England as indispensible as that of Carthage was to Rome; he has made his own aggrandizement to rest upon humbling his rival in the dust; and he looks to the subjection of British India, as the most effectual means of annihilating the British power in Europe.

"In such a crisis, delay would be dangerous, *'fas est et ab hoste doceri.' Is the enemy brave and active, does he employ the best means to compass his purposes; let the policy of his rival be the same, let her counsels be dictated by the same prudence, and acted upon with the same resolution;* the chances of success are then equalised, and the justice of the cause will at length preponderate. The power acquired by England in India, if wisely employed, may be the means of acquiring more, or rather of consolidating beyond the power of accident, that which it already possesses: but if with a *foolish policy* such measures are persisted in, the apparent motive, or ultimate aim of which, is only to *divide*, to *weaken*, and to *irritate* the native powers, without contributing any thing to their *essential* benefit; if they are led to suppose that our object is only *plunder*, or the gratification of a *restless ambition;* if any *undue* interference is made, or any interference sanctioned, hostile to the religious habits of the people, before others have been superinduced by time, a lenient government, and the fostering hand of *education* and refinement, by which alone the change from ancient opinions becomes less sensible, and the dislike to new principles less repugnant, England will act the part of a state madly bent upon its ruin, and only kindle the flame for its own extinction.

"It is indeed easy for a government to murder and destroy its subjects, without adding a particle of strength or of happiness to its empire; and though, by spreading divisions among its neighbours, its nominal power may for a time be augmented, the evil will eventually fall on its own head, and sap the foundation of its welfare and security. *The real strength of an empire is in the wisdom and justice of its government. The principles of justice will remain firm and unshaken, whether influencing individuals or nations, when all other systems have perished and decayed.* Already is the English frontier of Oude advanced to within three or four hundred miles of the Afghan provinces of Lahore and Cashmere;—the thirst of dominion should now yield to the benevolent design of ameliorating [meliorating] the condition of the natives, and *removing* by *lenient* measures their rooted prejudices against a foreign ir-

fluence. The Hindus and Mahomedans may, perhaps, be dragooned into a formal profession of Christianity, or be compelled to show tokens of love and submission; but the obligations imposed by such severe expedients are as weak, as the injustice that dictated them is dangerous and flagrant. They will only serve to increase the alienation which it is an imperious duty to remove, and add to the myriads whom the successful march of an invading army will draw round its standards.

" If India be worth preserving, and its commerce be a main source of our present political greatness, the energies of the state must be instantly called into action, in adopting the most prompt and decisive measures, to avert a blow which threatens not only the British Empire in the East, but perhaps the existence of Britain as an independent nation. Whatever sanguine hopes might have been indulged and countenanced in Parliament, of the growing prosperity of India in 1801, have now, it may be presumed, in consequence of the revolutions both in Europe and Asia, become more precarious: the dangers threatening from the East cannot but rivet the attention even of the most ignorant and thoughtless; nor can the pressure of the times in 1784, be compared to the alarming crisis of 1809. Nothing but a happy combination of efforts, both at home and abroad, can secure the empire from the storm that is ready to assail it. *Nothing but a zeal united with knowledge, a courage directed by prudence, a wisdom uninfluenced by party or prejudice, can save the commerce, and with it the sovereignty of India, from falling under the influence of France.*

" It may perhaps be urged, that the *late* revolution in Spain, and the present convulsed state of Europe, may lead to political changes, which will remove to a greater distance the dangers we have been describing. But it will be of little avail, to have removed the evil, if it may recur with more alarming symptoms, and probably at a period, when we are less prepared to meet it. It requires, indeed, no great effort of ingenuity to prove, that the consequences of our late measures have diminished the security of our eastern empire. But men are naturally pleased with the brilliant detail of conquests; and look not so much to the result, as to the splendour of a victory. *Whilst the irritation of the public mind continues in Hindoostan, whilst the French, whoever is their ruler, are enabled to intrigue with the bordering states, the seeds of disaffection may easily be matured to revolt, and occasions will never be wanting to diffuse them.*" P. XXXVIII.

Here we must pause, to inquire what is the actual state of the British administration in Hindoostan. How are "all the parts which connect the mighty empire of British India, combined in any consistent whole?" What are the unity and energy of a government destined to resist such a powerful and effective combination of enemies? Why a vast and partly unknown empire, occupying an extensive

tract of land along the coast of the Indian ocean, from the shores of Persia to those of China, divided into rival presidencies, with a nominal supremacy, but without any reciprocal responsibility; weak through their mutual jealousies, and despotic from their weakness—a government which has all the inconsistency, imbecility, and cruelty of democracy, without its national enthusiasm; which makes treaties to-day and deviates from them to-morrow; which is administered by deputies, who are the more honoured the more wealth they accumulate, or who are virulently persecuted in proportion to the superiority of their talents and integrity; a government which has as many features, as many modes of acting, as it is composed of individuals.—Such an incongruous system of oppositions and contradictions never before occurred! A system, if so it may be called, where the directors have collectively and individually different views; where the governors again are influenced by other considerations; where the civil and military authorities wage an eternal war of emolument; and where it is deemed necessary, in order to maintain obedience, to oppose, instead of uniting, all the subordinate branches against each other. A power so constituted may excite our surprise at its existence, but most assuredly cannot inspire respect, or beget a hope of its permanency. In this country, the contest for authority between the ministers of the day and the directors destroys all responsibility* in either. There is, too frequently, a want of unanimity between the different presidents and the commander-in-chief. In the presidial councils, one class of members uniformly oppose another, and all are decided against the bench of king's judges, while his majesty's officers and army treat with contempt those of the Company. Can such a state of things long resist the machinations of a vigilant and observing enemy like Buonaparte? If it should, its rulers must ascribe it to blind fortune, and not to political wisdom. India, however, like all tropical climates, is not the land of patriotism, still less is a regard for the public welfare a virtue of adventurers; its fall therefore will be coolly and carelessly antici-

* The late case of Lord Lauderdale strikingly illustrates the absurdity of a system, in which political measures do not rest on their propriety, or the authoritative judgment of an individual, but on the intrigues of opposite and contending interests.—*Rev.*

pated, while the fortunes of the guilty authors of its ruin will be fully sufficient to procure them a temporary immunity from condign punishment.

In these observations, Mr. Chatfield will perceive, that although we venture to pronounce the over-land march of a French army to India highly improbable, if not impracticable, and certainly unnecessary; yet we are far from wishing to defeat the object of his public-spirited efforts to attract the attention of statesmen to the imminent dangers and perilous situation of the British settlements in the East. On the contrary, we are gratified to find a work founded on historical facts, which may perhaps enable our legislators to form more just and practical notions of what our Indian government should be, what are the dangers to which it is exposed, and what are the indispensable means necessary to its salvation. We believe, few, if any, of the directors, do not now feel the necessity of a general and radical change in the India system; they know its weakness too well not to be convinced of its incapacity to resist French intrigue, and more than one of them, we have been assured, lately sold out India stock to a considerable amount. It is indeed impossible that men can shut their eyes on the rapid progress of *French missionaries*, as well as *French emissaries*, in the very centre of the British possessions. It is a fact not less true than extraordinary, that, in the jurisdiction of the presidency of Fort St. George alone, there are upwards of 400,000 French Papists, all of whom are French *au cœur*, and the most decided enemies to Protestants. These men, although nominally Christians, joined the Hindus, and assisted in the massacre of the English at Vellore. The number, indeed, and influence of the Papists in Hindoostan, and their sanguinary hostility to Protestants, as well as their arts in exciting the same hostile spirit in the placable Hindus, have at length attracted the attention of the discordant rulers. But it is now, perhaps, too late to remedy the ruinous consequences of such policy, when the enemy is at the gates. How, we may ask, did the zeal of the enemies to the conversion of the Hindus slumber, while near half a million were converted into *French* papists before their eyes? Were they less apprehensive of the ulterior effects of papistical superstition than of protestant rationality? did they suppose popish slavery more

congenial with Indian despotism? but, above all, did they not know that *French* popery is very different from English, Irish, or even Spanish popery, and that a Frenchman never makes a convert to his religion without at the same time making a partisan to his country? The opposers of protestant christian conversion may answer these questions if they can; if not, they must stand convicted of inconsistency, or of a gross and criminal neglect of their duty. If Englishmen possess superior rectitude and honour in their conduct, as we would willingly believe, the Hindus should be rendered familiar with their manners, language, and consequently religion. But if it is designed to compliment the French character, and to prejudice the natives in favour of that country, it would be difficult to conceive more effectual means of producing such a *laudable* object, than the measure of suffering the missions of French Papists. It is from these men we apprehend danger to British India, and not from the allied armies of Russia and France which may traverse the Deserts of Asia. A domestic enemy, aided and supported by the French emissaries at the courts of the different native princes, will answer the double purposes of destroying our power, and rendering us odious in the estimation of the Hindu people. Already have they heard the French extolled as gods, and the English execrated as demons; yet no measures have hitherto been adopted to obviate the necessary consequences of such impressions.

We have now to proceed to Mr. Chatfield's "Historical Review;" but as we have detained our readers so long with his "Introduction," we must defer the farther consideration of the work till our next.

(To be continued.)

The Remains of Henry Kirk White, of Nottingham, late of St. John's College, Cambridge, with an Account of his Life by Robert Southey, Esq. 2 vols. 8vo. pp. 347, and 314. Third Edition, with 4 Plates. 14s. Dunn and Tupman, Nottingham; Vernor and Co. London. 1808.

WHEN genius, sensibility, purity of heart and conduct, tenderness and piety, unite in one object, cold must be

the heart, and rigid the judgement, that feels not much more disposed to admire and to sympathise, than to criticise or condemn.

Recollection does not present to us, of its size and kind, a more interesting work than the *Remains of Henry Kirk White by Robert Southey.* It consists of his life, neatly and feelingly drawn up by the editor; a number of letters to different relatives and friends; many poems and fragments, and some prose compositions. Much praise is due to Mr. Southey for the selection now published, since nothing appears but what will add to the tender sympathy which every feeling mind must experience for so amiable a being. Embued with the most susceptible and energetic mind, the most ardent thirst for knowledge—there wanted but the influence of a true religious principle to restrain and regulate the effusions of his genius, and the movements of his heart; and happily for his peace and for his fame, it was not long wanting. How touchingly does he, in a letter to a friend, describe his first inward conviction of the true religion, from the perusal of *Scott's Force of Truth.*

"It had," (he says,) "convinced him of his error; and so thoroughly was he impressed with a sense of the importance of his Maker's favour, that he would willingly give up all acquisitions of knowledge, and all hopes of fame, and live in a wilderness unknown till death, so he could insure an inheritance in heaven."

To the gay, the prosperous, and the healthy; to those who seem to tread upon adamant, and to fear no changes; this, and many subsequent expressions, may appear strongly to savour of what is termed *methodism*: but to those who have, with mute and unavailing anguish, seen youth and beauty sink into an early grave, their dearest hopes torn from them, this glowing testimony to the triumphant superiority of pure religion, in such a mind, will be truly valuable. With a soul too ardent and powerful for the tender frame it animated, an habitual conviction of his very fragile tenure of existence, seemed to be gradually detaching him from this world, and purifying his heart for a more exalted state. His mind and body being so unequally matched, it cannot be sufficiently lamented, that some kind friend had not exerted his influence to check, rather than to stimulate, his exertions; to have drawn him occasionally to a little easy relaxation and amusive trifling, instead of aiding him to make the last effort of exhausted

powers; for he appears to have fallen a sacrifice to such ardent and excessive application.

Of the letters, those to Mr. B. Maddock are in general the most interesting, as being to his most intimate friend. The following will find its way to the heart.

"Perhaps it may be, that I am not formed for friendship; that I expect more than can ever be found. Time will tutor me; I am a singular being, under a common outside. I am a profound dissembler of my inward feelings, and necessity has taught me the art. *I am long before I can unbosom to a friend;* yet, I think, I am sincere in my friendship. You must not attribute this to any suspiciousness of nature, but must consider that I lived seventeen years my own confidant, my own friend; full of projects and strange thoughts, and confiding them to no one. I am habitually reserved, and habitually cautious, in letting it be seen that I hide any thing. Towards you I would fain conquer these habits; and this is one step towards effecting the conquest."

To those who require an explanation of this, we are unable to give it; it may be felt, but cannot be demonstrated. The mind that has no feelings but in common, loses much of its inward worth. The great Bacon says, "it addeth no small reverence to men's manners and actions, that they be not altogether open." One long letter to Mr. Charlesworth must, we imagine, prove highly acceptable to every serious mind. Perhaps it may be deemed high treason against the majesty of Apollo, to acknowledge ourselves more interested by the letters, than even by the poetry of this young genius; and for this reason, that, written in easy confidence to his intimate friends, they exhibit, as far as it is possible to do, the heart of this truly amiable young man; a heart of purity, piety, and affection; such a one as may be laid open without hurt to any one. The following remarks, so just and so important, we cannot deny ourselves the indulgence of transcribing.

"If polite letters were merely instrumental in chearing the hours of elegant leisure, in affording refined and polished pleasures, uncontaminated with gross and sensual gratifications, they would still be valuable; but in a degree infinitely less than when they are considered as the handmaids of the virtues, the correctors as well as the adorners of society. But literature has of late years been prostituted to the purposes of the bagnio. Poetry, in particular, arrayed in her most bewitching colours, has been taught to exercise the arts of the *Leno*, and to charm only that she may destroy. I call to witness Mr. Moore, and the tribe of imitators which his success has called forth, that

my statement is true. I hope, for the credit of poetry, that the good sense of the age will scout this insidious school; and what may we not expect if Moore and Lord Strangford apply themselves to a chaster muse?—they are both men of uncommon powers."

These sentiments, from a very young man, of great glow of imagination, are highly commendable, and may be adopted with advantage by his elders.

Of poems, numbers of which were written at the early age of fourteen, it would be folly to speak in the terms of cold criticism; and it is greatly to be lamented, that, after the modest and feeling manner in which he deprecates such criticism in his early preface, that his susceptible mind was not spared that pang by a Review of the day*. Of his early productions, one styled *The Dance of the Consumptives* has a touching wildness in it: who can read the following lines without an inward shudder?

"*Consumption.*

"In the dismal night-air drest,
I will creep into her breast;
Flush her cheek and bleach her skin,
And feed on the vital fire within.
Lover, do not trust her eyes,
When they sparkle most, she dies!
Mother, do not trust her breath,
Comfort she will breathe in death!

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* The cynical illiberality of the Monthly Review to young poets has long been proverbial; as if the reviewer, conscious of the imbecility of his own judgment, felt it impossible to conceal his weakness in any other manner, than affected severity and contempt for all modern poetical effusions. In no instance, however, was this ignoble disposition more strikingly evinced than in the critique on Mr. White's "Clifton Grove," in which the Monthly reviewer, with all the plausible professions of a French despoiler, exerted his utmost powers to wound the feelings of the author, and "barb the pangs of piercing penury." If a work contains bad principles, they certainly form a just subject of animadversion; but no apology can be offered for reflecting on the poverty of an innocent author; none for wanton cruelty to a youth, whose only fault was that of having written a defective rhyme. Whenever a critic condemns such things with asperity, it is a convincing proof of his want of judgment. The fastidious abuse of Mr. White, and other young poets, by the Monthly Review, was very happily satirised in a sketch of "the Art of Damning," Vol. 17. p. 444, et seq. of the Antijacobin Review; the first and only work which has uniformly admitted the appeals of injured or condemned authors.
—*Rev.*

Father, do not strive to save her,
She is mine, and I must have her!
The coffin must be her bridal bed,
The winding sheet must wrap her head;
The whisp'ring winds must o'er her sigh,
For soon in the grave the maid must lie.
The worm it will riot
On heavenly diet,
When death has deflower'd her eye."

The latter part of *The Eve of Death* is highly beautiful and touching, and well worked up. Can any one peruse *The Ode to Genius*, wherein the sufferings and painful struggles of his own refined mind are so feelingly pourtrayed, without the tenderest sympathy?

Exquisitely touching are the lines *To a Friend in Distress*, beginning "Do I not feel?"—every syllable makes its way to the heart. The last two stanzas in the book, pointed out by Mr. Southey, are indeed affecting. The unfinished poem of *Time* has many beauties.

"Oh! it is fearful on the midnight couch,
When the rude rushing winds forget to rave,
And the full moon, that through the casement high
Surveys the sleepless muser, stamps the hour
Of utter silence—it is fearful then
To steer the mind, in deadly solitude,
Up the vague stream of probability;
To wind the mighty secrets of *the past*,
And turn the key of time!—Oh! who can strive
To comprehend the vast, the awful truth,
Of the *eternity that hath gone by*,
And not recoil from the dismaying sense
Of human impotence? The life of man
Is summ'd in birth-days and in sepulchres;
But the eternal God had no beginning;
He hath no end!"

In short, to speak generally, these compositions contain a poetic warmth, a tender melancholy, an affecting presentiment of his own early fate, which deeply interest the feeling reader; and we will not hesitate to acknowledge, that we rose from their perusal (more than once) oppressed by a softening melancholy, which would for the time have disabled us from the discussion of his merits; but which we would not have exchanged for the most animated social intercourse.—Peace to thy manes, gentle shade!

We venture earnestly to recommend these little volumes to lie on the table of the young student; at intervals of

leisure from severer study, they will interest his best feelings, and tend to improve his heart. *The Prayer* is worthy his attention. To those particularly who look to the ministry, it may not be quite useless to reflect, with what elevated ideas, and preparation of the heart, so enlightened a young man felt it necessary to meet so important an assumption; and if it should cause one or two to pause before they take up the profession from mere motives of interest, or of indolence, without a due consideration of the important character and duties annexed to it, no harm will be done.

Transactions of the Horticultural Society of London. Vol. I. Part II. 4to. pp. 44. 3 Plates. 7s. 6d. Hatchard; White. 1808.

IN the preceding number we noticed the first publication of the Horticultural Society with considerable satisfaction. The second part is now before us, and although somewhat less copious, is not less interesting. It contains seven papers, two of which are by Mr. T. A. Knight, two by Mr. Salisbury, and one by Sir Joseph Banks.

The first paper in this part, and twelfth in the order of the volume, is "*On the Cultivation of the common Flax* (Linum Usitatissimum *of Linnè*), *as an ornamental Plant in the Flower Garden. By Mr. John Dunbar, Gardener to Thomas Fairfax, Esq.*" The author declares, that his observations "are the result of several years experience, by which a family consisting of five persons has been supplied with all the linen they [it] required." We have before stated our sentiments on the best mode of preparing hemp or flax, in noticing Wisset's "Treatise on Hemp," (Antijac. Rev. Vol. 29, p. 327,) which Mr. Dunbar would have found his account in consulting. It is probable, however, that he can rear good crops of flax, although his account of the process of steeping and cleaning is very imperfect. But his proposal deserves the highest attention, by immediate and universal adoption at the present crisis. It is to substitute "flax for the cumbersome yellow *lupine* in our flower-borders, the annual revenue arising from which would amount to several thousand pounds." Mr. Dunbar proposes that the flax so raised should be allowed to ripen for seed, and that the gardener's wife should steep, dress,

and spin it into yarn, to be woven into linen fit for labouring people's use. "In many districts this operation," he says, "is well understood, and if carefully performed, home-spun linen from such flax will last twice the time of most of the Irish linen that is now to be purchased in our shops." By this method of sowing flax-seed as an ornamental plant "in random parcels or little clumps of from ten to twenty plants, towards the back of the flower-borders, and in the front of the shrubbery," as much seed might be annually raised as would prevent the entire dependence on foreign countries, and at the same time furnish a cheap and valuable article of clothing. Even should flax-seed again become abundant, still the whole produced in this manner would be clear profit, and the value of oil and oil-cake will always render it an object worthy of cultivation, as well for emolument as ornament.

An "*Account of the Method of cultivating the American Cranberry*, Vaccinium Macrocarpum, *at Spring Grove, by Sir Joseph Banks*," shows with what facility and advantage this agreeable fruit may be raised in this country much superior to the berries "imported, which have in general been gathered unripe, and have become vapid and almost tasteless by long soaking in the water in which they are packed for carriage." The vaccinium, with a variety of other curious bog plants, was planted in an artificial island in a pond near Hounslow Heath; it flourished in an unusual degree, and ripened its fruit the first year. The second year it likewise produced a plentiful crop, and began to send out runners resembling those of a strawberry. This circumstance, added to the delicate flavour of the fruit, induced the President to pay more particular attention to its cultivation, and to give it a place on the same bank with the strawberries. The annual product of two cranberry beds, containing three hundred and twenty-six square feet, after seven years of cultivation, was "five dozen bottles of berries, besides a small basket reserved for present use. It is remarkable," adds the author, "that during the seven years these *cranberries* have been cultivated at *Spring Grove*, no circumstance has arisen, from the variety of seasons, from blight, or any other circumstance [cause], that has diminished the quantity of a full crop."

From observations and "experiments made to ascertain the influence of gravitation on the descending sap of trees, and the cause of the descent of the radicle, and ascent

of the expanding plumule of germinating seeds," we have "*a New Method of training Fruit Trees, by T. A. Knight, Esq. F. R. S.*" This naturalist apprehended, that "none of the forms, in which fruit-trees are generally trained, are those best calculated to promote an equal distribution of the circulating fluids, by which alone permanent health, vigour, and power to afford a succession of abundant crops, can be given." In consequence of this conviction, he began his experiments on the peach, but they are equally applicable to the cherry, plumb, and pear-tree. When trees are by any means deprived of the motion which their branches naturally receive from winds, the forms in which they are trained operate more powerfully on their permanent health and vigour than is generally imagined. Mr. Knight therefore commenced his operations on plants of one year old, and made two opposite branches or arms to form a horizontal line; these branches or principal runners the second and third year were allowed to retain such shoots as could grow and bear branches without over-shadowing others, and which were generally projected at angles from the horizontal branches until that they assumed nearly the appearance of radii from a semicircle. The principal advantage of the author's plan, which cannot be explained without the plate, is that it exposes a "greater surface of leaf to the light, without placing any of the leaves so as to shade others, than can probably be done by any other mode of training. In consequence of this arrangement, the growth of the trees was so great, that at two years old some of them were fifteen feet wide." Mr. Knight made little use of the pruning knife in winter.

"I must remark," (says he,) "that the necessity of winter pruning should generally be avoided as much as possible; for by laying in a much larger quantity of wood in the summer and autumn than can be wanted in the succeeding year, the gardener gains no other advantage than that of having a 'great choice of fine bearing wood to fill his walls,' and I do not see any advantage in his having much more than he wants; on the contrary, the health of the tree always suffers by too much use of the knife through successive seasons.

"To enter into the detail of pruning in the manner in which I think it might be done with most advantage, would of necessity lead me much beyond the intended limits of my present communication; but I shall take this opportunity of offering a few observations on the proper treatment of luxuriant shoots of the peach-tree, the origin and office of which, as well as the right mode of pruning them, are not at all understood, either by the writers on gardening of this country, or the continent.

"I have shown in the Phil. Trans. of 1805, that the alburnum,

or sap wood of oak-trees loses a considerable part of its weight during the period in which its leaves are formed in the spring; and that any portion of the alburnum affords less extractive matter after the leaves have been formed than previously. I have also shown that the aqueous fluid which ascends in the spring in the birch and sycamore becomes specifically heavier as it ascends towards the buds, which I think affords sufficient evidence that the alburnum of trees becomes during winter a reservoir of the sap or blood of the tree, as the bulb of the hyacinth, tulip, and the tuber of the potatoe, certainly do of the sap or blood of those plants. Now a wall-tree, from the advantageous position of its leaves relative to the light, probably generates much more sap, comparatively with the number of its buds, than a standard-tree of the same size; and when it attempts to employ its reserved sap in the spring, the gardener is compelled to destroy (and frequently does so too soon and too abruptly) a very large portion of the small succulent shoots emitted, and the aphis too often prevents the growth of those which remain. The sap in consequence stagnates, and appears often to choke the passages through the small branches; which in consequence become incurably unhealthy, and stunted in their growth; and nature then finds means of employing the accumulated sap, which if retained would generate the morbid exudation, gum, in the production of luxuriant shoots. These shoots our gardeners, from Langley to Forsyth, have directed to be shortened in summer, or cut out in the succeeding spring; but I have found great advantages in leaving them wholly unshortened; when they have uniformly produced the finest possible bearing wood for the succeeding year; and so far is this practice from having a tendency to render naked the lower, or internal parts of the tree, whence those branches spring, that the strongest shoots they afford invariably issue from the buds near their bases. I have also found that the laterals that spring from these luxuriant shoots, if stopped at the first leaf, often afford very strong blossoms and fine fruit in the succeeding season. Whenever therefore space can be found to train in a luxuriant shoot, I think it should rarely or never be either cut out, or shortened: it should, however, never be trained perpendicularly, where that can be avoided." P. 81.

The 15th paper presents us with a systematic description of a new genus of beautiful flowers, which bloom in September, October, and November. "*Observations on the different Species of Dahlia, and the best Method of cultivating them in Great Britain, by R. A. Salisbury, Esq. F. R. S.*" The first notice of this South-American plant is made in the History of Mexico, by Hernandez, in 1651. M. Thiery Menonville, who was sent by the French government to steal the cochineal insect from the Spaniards, observed it on his journey to Guaxaca, published in 1787: but Señor Cavanilles was the first who described it scientifically, and in 1790 gave the genus the name of *Dahlia*, from Andrew

Dahl, a Swedish botanist. He also sent some of the plants from Madrid to M. Thouin at Paris, who described them as three species, the *Dahlia rose*, which grew seven feet high; the *D. ponceau*, which only attained four; and the *D. pourpre*, which rose to the height of five feet. Willdenow however changed the name *Dahlia* into *Georgina*, alleging that *Dahlia* was already appropriated in *Dioecia*. Mr. Salisbury has restored to it the name given by its original author; but as the propriety or impropriety of this appellation rests on no other basis than that of priority, and as Cavanilles's account of this genus was published only three months before that of Willdenow's, the best argument for retaining it, is the respect due to the memory of the Spanish professor. Nevertheless, the high reputation of Willdenow, the universality of his work, and the immense number of followers it has obtained, must create a confusion adverse to the progress of botanical science. This is an evil every good botanist will sedulously endeavour to avoid. It may be, indeed, that Mr. Salisbury has adopted the name still most generally known, and if so, it is certainly just. Our author himself, however, deviates from the specific names given by Cavanilles, and describes the *Dahlia sambucifolia*, and its six varieties, the last of which is the *D. pinnata* of the Spanish botanist. *D. sphondyliifolia* has only two varieties, the first of which is the *D. rosea* of *Cav.* and the *D. bidentifolia*, the *D. coccinea* of *Cav.* of which Mr. Salisbury describes two varieties. The seeds of the three species here described, *Dahlia sambucifolia*, *D. sphondyliifolia*, and *D. bidentifolia*, were sent from Madrid to this country, in 1804, by Lady Holland; "but one plant of the *D. sphondyliifolia* had been previously introduced from Paris, by E. J. A. Woodford, Esq., and flowered in his garden at Vauxhall in the autumn of 1803." We hope this is not the gentleman of patronage notoriety. Here, however, for the honour of the natural sciences, we must observe, that there is a great difference between the mind of a person actuated by the vanity of collecting curious flowers, and that of one greedy of knowledge, and solely devoted to explore the economy of nature. The former is not incompatible with the greatest political and moral vices, while the latter may have some virtues, but cannot be grossly polluted with crimes. If the following statement of the climate between Harrow, Stanmore, and Finchley, be correct, of which we entertain some doubt, it is very inadequately explained.

"It is necessary," (says our author,) "to observe that the village of *Mill Hill*, where I lately resided, is situated upon a high ridge, at the head of two vallies, in which some of the sources of the little brook, called the *Brent*, arise; and the garden, in which these *Dahlias* were cultivated, is well screened from the weather by high trees. Being rather above the level at which the exhalations of the adjacent country pass off, the early autumnal and late spring frosts never reach it; at least they have been so mild during the six years I lived there, as never to have cut off *cucumber plants, potatoes, french beans, tropæolums*, till long after others of the same species had been killed in the vallies [valleys]. In hoar frosts, the top of *Harrow Hill, Bushy Heath, Elstree*, and *Totteridge*, are commonly seen green, or illuminated by the sun, when the rest of the neighbourhood is white as snow, or obscured in a sea fog. The medium temperature of this delightful spot, and I believe of most other grounds equally elevated, during the months of *December, January*, and *February*, is considerably milder than in any valley, perhaps never less than from 1 to 5 degrees: in extremely severe frosts, the difference is still more apparent, so that when the cold has been down to 12 and 9 degrees of *Fahrenheit's* thermometer in *London*, it has only been 20 and 16 there; and this is likewise proved by the more tender exotic plants still remaining in the garden, some of them 60 and 70 years old. The common broad-leaved *myrtle* against a wall there, quickly grows to 6 feet in height without any covering, and the *cupressus sempervirens*, as well as *arbutus unedo*, are rarely scorched, and never killed. The summer temperature of *Mill Hill*, on the contrary, is as much cooler than that of the vallies [valleys], as its winter temperature is milder; and it suffers greatly in dry seasons from the want of those dews, which refresh the latter; both circumstances unfavourable to the success of such perennial plants as the *Dahlias*: nevertheless they have apparently succeeded better here than in any other place." P. 96.

We must refer those who wish to cultivate these flowers, which are so pleasing, at a time when almost all others are withered, to Mr. Salisbury's ingenious paper, or to Macdonald's Gardener's Dictionary, in which they were first noticed as flourishing in this country.

Mr. Knight presents the society with "*A Description of a Forcing House for Grapes; with Observations on the best Method of constructing them for other Fruits.*" This is a very imperfect essay, and in some respects not very philosophical. It is asserted, "that form which admits the greatest quantity of light through the least breadth of glass, must be the best." This is an obvious truth; but it does not thence follow, as the author seems to think, that side glass in a hot-house is either unnecessary or injurious. The best elevation of the glass in latitude 52° he considers to be an angle of 34 degrees, in which

it comes in contact with the brick wall at both top and bottom. Yet it cannot be denied, that both light and heat may be admitted by side glasses during the day, which, however, should be covered during the night. Mr. Knight candidly admits, that the plan of his vinery would not suit peaches or nectarines. For the bleeding of vines, he has found four parts of scraped cheese and one of pure calcareous earth wrought together, and pressed strongly into the pores of the wood, an effectual remedy. One improvement, however, in this plan, we shall mention; it is that of having the glasses, in order to let in air, made to lift up like hatches or folding doors, rather than sliding in the usual way. In this manner, the glasses do not obstruct the passage of the light, as they would if doubled by drawing over each other.

Mr. Salisbury's "*Short Account of Nectarines and Peaches naturally produced on the same Branch,*" is rather historical than physiological. The author relates six instances of such anomalies, but rejects the opinion of the gardeners, who attribute them to the *pollen* of neighbouring nectarine-trees brought by bees, as the young fruit is smooth or downy long before it is impregnated. He admits, however, "the important consequences which ensue when the *stigma* of one plant imbibes the *pollen* belonging to another; but these are only manifested in the succeeding generation." Varieties, species, and even genera, may have been impregnated in this manner; although Linné's theory allows that the new vegetable will resemble its father, or that from which the *pollen* came, in stem and leaves; but its mother, or that upon which the *stigma* is situated, in flowers and fruit. The pollen of vegetables, it is well known, may be transported from one country to another; and, when kept dry and excluded from the external air, can be preserved from year to year. This has long been practised in the countries where dates are a principal article of food. Mr. Salisbury concludes, that these "variations proceed from laws in vegetation, of which we are yet ignorant; but which are immediately connected with the transudation of the sap through the cuticle, and it is possible, that this may even affect the flavour of two fruits upon the same branch."

The last paper, in this part of these Transactions, is "*A Method of hastening the Maturation of Grapes, by J. Williams, Esq. in a Letter to Sir J. Banks.*" This method consists merely in cutting off a circle of bark, from one to two

tenths of an inch broad, round the stock of the vine, in the months of July or August, after the grapes are perfectly formed. The bark is to be entirely cleared off and the alburnum left naked under this small circle, which occasions the grapes to ripen at least three weeks earlier, and also to grow much larger. The experiment, however, cannot be adopted on weak plants, and even on the strongest it should be performed with great care, lest the vine should be unable to form new bark over the part before winter, otherwise it is in great danger of being destroyed by the cold.

After examining the preceding papers, we cannot withhold our wish that the public will soon be gratified by the appearance of another part of the "Transactions of the Horticultural Society;" a society which can do no injury, but may do very considerable good. We should suppose, that those noblemen and gentlemen who cannot themselves attend to such business, will encourage their gardeners to become fellows of such a laudable institution, and thus enlighten a class of men whose pride of experience has hitherto prevented them from acquiring any rational or philosophical principles of horticulture.

Woman: or Ida of Athens. By Miss Owenson, author of "The Wild Irish Girl," "Novice of St. Dominick," &c. 4 Vols. 12mo. Longman and Co. 1809.

WHEN we last noticed the productions of this lady, we expressed a hope, that her evident good sense would in future lead her to offer to the public only such pages, as we might peruse with pleasure, and recommend with propriety. Animated by this desire, we read the work before us, in which, if the same proofs of talent exist, an increased number of errors are also discernible; errors, which we insist are the more reprehensible, as the author has not the excuse of ignorance or inability to plead in her defence. The powers of her mind are of no inferior class, and her knowledge of the world and the world's ways by no means limited; she cannot overstep the barriers of morality and propriety, without being conscious of the deviation; and is therefore more culpable than others, whose fancy may be vivid, but whose reasoning faculties are feeble. Miss Owenson, to a brilliant imagination unites, even, subtlety of intellect and extensive inform-

nion. She is no "child of nature," bewildered and misled by the innocent mistakes of unlearned simplicity; but a compound of art and education, bold in opinion, undaunted in decision, and unchecked by the wholesome reprovings of sedater judgment.

Her vanity, at least, equals her accomplishments; and while we admire the lustre of her talents, we execrate the purpose to which she has daringly devoted them, and consider them as ignes fatui luring the unwary from safety and from peace. We know little of the private history of Miss Owenson; but she takes no small pains to assure us, that she is very young, and she retains a maiden appellation. Where then has she gathered her voluptuous imagery, her indecent allusions, her dangerous sophistry, her "reasoning pride," on subjects which she should not profess to comprehend? From the avowed Sapphos and Corinnas of the present day, such themes, though they could not have failed to disgust, would have created no surprise; but that a woman, just entering into life, should unfit herself for its proper paths, by early and unnecessary emancipation from the fetters of modest and maidenly reserve, excites at once our wonder and indignation, and may, if she is as beautiful as young, expose her to insults from any libertine into whose hands her light sentiments may chance to fall.

All public writers are amenable to society for the principles which they disseminate, and should be cherished, or branded, with deserved ignominy, in proportion as they tend to the good, or to the injury, of the rising generation. Our laws in this respect are just: the vender of an indecent pamphlet, or one who dares offend the eye of modesty by the exposure of unpermitted representation, is severely punished; yet, in comparison, these are harmless, or bear their own antidote, when opposed to the deadly poison conveyed into the unsuspecting bosom of youth, by such a writer as Miss Owenson, whose plausible reasonings, false conclusions, and flowery periods, inwrap the germinating seeds of corruption and depravity, while they speak of *angel purity, intuitive delicacy,* and *unerring rectitude.*

That this lady *may* become a useful as well as pleasing novel writer, is still our opinion; and we hope the vanity, rather than the corruption, of her heart, has thus led her to discard the modesty of her sex, and disgrace the best gift of nature. We allow it to be fair and just, that women should think for themselves, and act from the dictates of their own judgment, which is often competent to every

purpose in life; but we can never tolerate the unblushing licence of language, which degrades them, and insults the public.

Miss Owenson professes to be a post haste writer; scorning to correct the effusions of a riotous fancy, and throwing before a captivated world the crude imaginings of her prolific brain. This may be true: but the assertion is disrespectful, and shows consummate self-conceit. Our best and wisest literary characters have thought it proper, ere they laid their works of fancy or reflexion before the public, to revise and retouch with the hand of careful attention every rough-drawn page, to prune the exuberant shoots of genius, and give to every sentence all the polish and purity of moral refinement; and although anxious to obtain the meed of approbation, they studied still more to deserve it. Miss Owenson, on the contrary, full of self-importance, has ventured to conclude, that her hand-gallop sentiments must be received with favour, because penned with veteran effrontery.

We have heard, but hesitate in our belief, that she has received from her publishers no less a sum than seven hundred pounds for "Ida of Athens!" If this be true, we may be permitted to observe, that the discrimination of these gentlemen has not, in this instance, kept pace with their liberality and indulgence. Though ushered into the world in *four volumes*, they might preperly be compressed into two, or three at most; so that the bargain has been every way most favourable to the author. The story itself is unequal and unconnected; it derives its principal interest from the introduction of Grecian manners, and points of history, well calculated to draw attention and excite emotion; here she has profited largely from the writings of De Tott, Savary, De Guys, Sonini, &c. whose descriptions and observations she has interwoven with much ingenuity; but the general effect is injured by the pompous inflation of the style, and by numerous inaccuracies. Our language, as in common use, appears not sufficiently copious for the sublime rhapsodies of this high-flown delineator of ideal sensations; and certainly, in addition to the *notes* at the close of each volume, a glossary, or dictionary of reference, should have been affixed; for to those, long accustomed to the simplicity of usual and accepted phraseology, such is absolutely necessary before they can read with pleasure or advantage — cloysteral *for* cloystered — sensient *for* sensitive — sensuous *for* sensual — impassionate *for* impas-

sioned — charactery *for* characteristic — impulsions *for* impulses — sustention *for* sustaining — exaustion *for* exhausted state, &c. &c.

Every lover, indeed, of plainly elegant English, must feel disgusted at the various affectations which pervade the work, and mar some of its best pages; such as, "*draped* in a light vest" — "The extremities of her delicate limbs were *rosed with flowing hues*," and many more, which our limits preclude our noticing.

"Ida of Athens" is an imitation of Madame de Staël's "Corinna of Italy;" but we cannot compliment the copyist, on having at all equalled the beauties, though she has aptly caught the faults and extravagancies of her original. Still there are *parts* of this book which we have perused with a pleasure, only lessened by its general improper tendency; and while it is our first and most sacred duty to protest against those cunning mischiefs that war on morality and every purer principle, we are also ever ready, and most willing, to do ample justice to whatever tends to redeem an author, or has an honest claim to approbation. Whether emanating from herself, or gleaned from her miscellaneous reading, we shall not pretend to determine, but we acknowledge her sentiments on some points are as just as they are interesting. From this class we prefer presenting our readers with specimens of the work, convinced that the reprehensible passages to which we have alluded, are unfit for the modest eye of innocence.

"Ida," the heroine, though a high-wrought enthusiast, has many feminine excellencies, and in trying circumstances much praiseworthy exertion and laudable conduct. Her filial affection, attachment to the duties of her situation, and general benevolence of sentiment and action, are all amiable traits of character; while her fortitude in the subjugation of wishes incompatible with prudence and duty, is worthy of imitation. We agree with her, that "The true point of virtue is to immolate the selfish for the social good;" and her reply to the lover, who sought to tempt her from the protection of a parent's arms, has also claims on the attention of our young female readers, for whose advantage we transcribe it.

"To Osmyn.

"Osmyn, I know not who you are, and scarce desire to know. Be your birth what it may, or poor or princely, it cannot make you nobler in my eyes, nor e'er degrade you in my mind's esteem. The sacred love of virtue warms your soul, genius and patriotism

deify your character, and all your feelings adapt your whole existence to love and tenderness. These are endowments of Heaven's own gift; and after these, how poor and low the honours man confers! It is also true I love you, most tenderly, most passionately; but if to tell thee so is weakness, it is the sole weakness that love itself shall teach me to commit.

"Oh, Osmyn! why endeavour to conceal from you what perhaps you already suspect, what you must eventually know?—If reason, if nature sanction our loves, a duty, now paramount to every other, forbids it. I am not yet a wife; then thy law were mine; but I am still a daughter, and sentiment no less than duty deters me from opposing the wish and will of him, hitherto so dear, so tender, and indulgent. I am indeed a thing inconsequent; yet in the great chain of social compact I form a link—the country which respects me! the father who depends on me! the brothers who look up to me!—Oh, Osmyn! had your soul been susceptible of no other sentiment than that of love, would you have been preferred to the first and most amiable of the Athenian youth? No: I chose you for yourself alone! I chose you because I believed you capable of a great passion, and of those heroic actions which a great passion alone inspires! It is not for a tame and moderate character to feel that pure, that ardent and sacred sentiment, which in its true and highest nature is connected with all the greater faculties and sublimer emotions of our being, and therefore did my soul elect you as its high and dear associate, as one best capable of loving, and therefore most worthy to be loved. But if you would have me love you fondly, let me esteem you highly. Hitherto I stand acquitted. It was a hero—the champion of Liberty and of Greece, the friend of Athens and of humanity—for whom I exposed myself in the nekkeme of a Turkish tyrant. But it is not for a lover, a frantic lover only, in whom an imprudent passion has subdued every purer, every nobler feeling, that I would violate the delicacy of a national and natural reserve, and steal clandestinely from the dear and safe asylum of a father's dwelling. Oh, Osmyn! let me be loved worthily, or let me be resigned for ever.

IDA."

In the character of the "*Diako*" there is a strange mixture of the amiable and the impracticable; yet, while the picture is overcharged, it is touching, and has points of high interest.

"The young Smyrnion brought with him to England an imagination deeply impressed with the scenes and imagery of his early life,—he brought with him a character already formed upon an eastern model: gentle, ardent, mild, yet energetic; of an exquisite sensibility, and of a passionate yet melancholy temperament. Unhappily he also brought with him an eastern constitution, on which the sharpness of a chill northern climate began an early ravage.

"An alien in the native land of his parents, committed to the

care of strangers, unrestrained and unguided, while his memory was stored by the routine of public education, his heart was suffered to cultivate its own feelings, his reason to entertain its own faculties, unclouded by the prejudices of officious and ignorant friends, whose mistaken affection and blind self-love are so careful to propagate the errors, by which they are themselves estranged from reason and from truth; his affections exhausted under the influence of unrestrained feelings, and his mind firm, independent, and inquiring, pursued nature, and found in her the principle of love, of wisdom, and felicity. His early estrangement from his parents left them no claim on his affections. His property rivetted him to England; and he soon became bound to it by a stronger tie than that of interest. His mind devoted to the philosophy of nature, his heart formed for the generous feelings of friendship, and the whole force and energy of being tending towards the most overwhelming passion of the human heart; estranged from general society, by delicacy of constitution, by habits of study and reflexion, he became the most generous, the most affectionate of friends, to a man of brilliant talents, who had been his preceptor at college; he became the most passionate, the most devoted of lovers, to a woman who found her way to his heart through the medium of his compassion; it was the power of relieving the difficulties of his tutor, that first made him the friend of the man, whose benefactor he afterwards became. It was in rescuing the parent from impending distress, that he found himself enamoured of a lovely daughter, whom he afterwards made his wife. With the woman he adored, with the friend he loved, in literary pursuit and rural retirement, a few years of more felicity became the purchase of a sad reverse of fate.

"Deceived by her he loved, betrayed by him he trusted, abandoned by both, he found ingratitude and perfidy the reward of love and confidence. He pursued not the fugitives; sensibility of soul—delicacy of constitution were unequal to the shock; he sunk beneath it. Sickness and debility preyed upon the very principles of life; time amended but could not recover his health. His physicians advised a milder climate; and his feelings, rather than his inclination, led him to adopt their counsel; he was prepared to die—but to live in England was impossible! and eight years were passed in travelling through the southern countries of Europe! To whatever direction he turned his steps, the misery and error of man met his eyes—every where he observed the existence of physical evil, produced by the outrages committed on nature; and moral disorder, every where produced by the prejudice and corruption of society. 'It is,' said he, 'from the harmonies and conformities of nature, that man should borrow his political and moral adoptions, and learn from the Legislature of the Universe those beneficent laws, which should form the social compact of mankind. Whenever the institutions of government shall tend to excite and develope the natural sensibility of man, the happiness of the state will be affected, for virtue itself is but composed of the affections; and the maxim of wisdom, or

the exertion of art, proceeds only from that secret impulse, by which nature urges man to enlighten and to cherish his brother man. Nature has only given us desires, whose gratification is enjoyment; but society in its gradual estrangement from her dictates, engenders passions which become the scourge of those who cherish them; man, naturally beneficent, becomes a tyrant; man, naturally free, becomes a slave; and religion, which is of nature, conveyed through the senses to the soul, awakening its gratitude, and commanding its adoration, becomes an incomprehensible dogma, propagated by cruelty and fanaticism, disfigured by human invention on every side, breaking the tie of human sympathy, scattering discord and disorder through nations, founding its merits upon earthly privation, and imposing its belief by eternal terrors. In every religion may be traced the arrogant faith of its own infallibility, and in the breast of every fanatic sectarian is established a secret inquisition, by which the opinion of others is tried and condemned. Virtue and felicity are of nature! on every side vice and misery are of man!'

"It was thus he spoke; yet he remembered the wisdom and happiness of ancient Greece, and he looked forward to the enlightened felicity of modern Europe.

"'Man,' he said, 'in his gregarious and social, resembles man in his natural, and solitary, state; and society in its progress is still propelled towards the perfection of that nature which governs its earliest infancy, and which to recover and to imitate, is but a simpler term for the combinations of genius, the inventions of art, the intelligence of wisdom, and the supremacy of virtue.'

"With such feelings, with such opinions, the amiable sage bade adieu to Europe, and sought his beautiful and native country. Arrived at his paternal abode, sorrow and disappointment received him at its threshold; his parents were dead; his brother had gone to join a merchant's house in Constantinople; and an only sister had married an Athenian archon, and resided with her husband in his native country. With a thrill of delight he believed himself incapable of feeling, he embarked on the Archipelago for Athens; that region of genius! of heroism and the Graces! whose government had once been the wisest, whose people had once been the happiest, because its laws and its religion tended to confirm the impulses of nature to liberty, to preserve the sacred rights of humanity, to diffuse equally the privileges of denization, and to distinguish the citizen only by the benefits he conferred on the community.

"'Amiable and enlightened nation!' he exclaimed, as he caught a glimpse of the splendid ruins of its Acropolis, 'if from the victor arms of Rome empire extended his sway, and gave birth to slavery and crime, it was your patriotism and genius that gave birth to freedom, and polished while they enlightened the world!'

"Arrived at the house of his brother-in-law, his welcome was as animated as surprise and pleasure could make it, and kind as Athenian courtesy could render it; but his sister was no

more! She had died in giving birth to a daughter who was then in her second year, and whom he found in the arms of a tender and caressing parent."

He adopts the young Ida, and devotes himself to her interests and comforts. His system of female education, if neither quite new, or the theory quite practicable, affords some good ideas on that most important subject.

"All children are charming! their calm and innocent countenances seem stamped with the impress of a celestial origin; they are so fresh from the hands of their Creator, that traits of human defect are not yet visible in their expression. The amiable preceptor of Ida Rosemeli retired from the world with his infant charge; he knew that to '*teach the young idea how to shoot*,' was more poetical in sound, than just or practicable in application; and he saw that nature brought with each day her own progressive, perfect plan of education; he watched the senses, gradually correcting by hourly experience the natural errors of a first timid experiment, and communicating to the intellectual power those images from whence ideas spring, which, under the influence of moral sympathy, form their associations, and again expand themselves to new combinations; and he thought with a sigh of the folly of man, that forces on the memory of childhood a premature information which the senses have not yet experienced, and the mind is incapable of comprehending.

"He knew that feeling preceded intelligence; that our wants render us affectionate, before our perceptions make us rational; and that consequently self and social love are the first great springs by which nature actuates and impels mankind. Ida, therefore, impulsively clinging to those whose kindness formed her felicity, had not her warm and tender feelings thrown back upon herself by duties enforced beyond the ability of childish performance — by the severity which awakens terror rather than conviction, and by the privation of the present joy, the threat of a future punishment, which renders fear the medium of that virtue which should be imbibed from peace, and love, and joy. Considering the imagination as the minor of the senses, which, though frequently transposing, is capable of forming any image abstracted from the sensible impressions it has received, he saw the necessity of estranging from its pure and brilliant surface those equivocal or distorted objects which, untrue to nature, are but the phantoms of error, of ignorance, or superstition. Yet knowing the potent influence of this bright mimic faculty of human intellect, he placed within its sphere such objects as were only incentive to the purest pleasures. Such as awaken enthusiasm for deeds supremely great, or inspire a love for high ideal beauty; still drawing a moral inference from physical taste — still pursuing a sentiment in every object of sense.

"While feeling and intelligence thus expanded together, the

perceptions in their progress generalised the result of their experience, and proceeded from the observation of the elementary parts to the great arrangement of the universal system; and in the spirit, as in the forms of nature, the moral or material world—the awed, the ardent, raptured soul, still traced the power of a superior mind, and saw, in all, adaption, harmony, beneficence, and love.

"It was thus that the religion of Ida, blended with every sense and sentiment of her existence, formed its evidence in every object of the creation that surrounded her. It was no abstract idea which sophistry might dispute—it was a sensible feeling arising from the testimony of her senses, and the inference of her mind. It was not a system established upon the faith which supports what it does not comprehend—which the theologist may vary—the philosopher oppose—and the sceptic deny; it was the pure inevitable result of all she saw, of all she felt.

"She beheld, and she adored, she enjoyed, and she was grateful! yet while her preceptor detailed to her, in simple terms, the various religions of the earth, and the various sects of each religion, he pointed out the necessity of supporting that decent respect for the popular religion of her country, which the wisdom of a Socrates and a Plato thought not beneath them to adopt for theirs, as a concession to those errors which the natural weakness of man brings with it; while beneath the various forms, ceremonies, and errors, which the ignorance and superstition of man, or his estrangement from truth and nature, had invented as the medium of faith, and proof of adoration, he convinced her that the religion of the heart was every where the same.

"The morality of Ida was also like her religion, the result of her perception, and the inferences of her feeling. Happiness was the object of man, and, according to the harmony of the moral as of the physical laws, by which the universe is governed, virtue could be the only medium. But with Ida, virtue was no abstract term ideally conceived, or vaguely understood: as, for every natural blessing she enjoyed, she referred to heaven; so, every action she performed, she referred to society; and the necessity of moral rectitude was evinced, as the inseparable connexion between self and social love ascertained itself by the inevitable conviction, that whoever injures another lays a precedent for an injury towards himself! while a delicate sense of moral justice, even independent of a consequent retribution from any direct violation of moral law, was borrowed from that obvious benevolence, which the Creator in all his works has displayed towards the created. The amiable preceptor of Ida had laid the basis of her education, in an observance of the laws, operations, and forms of nature, and in the beneficence, wisdom, and power, of Providence. What depended solely on man to teach, he communicated with caution; considering, that from a too great cultivation of memory resulted a native barrenness of intellect—that the mind which has resorted most to the thoughts of others, can have fewest of its own—that

the supremacy of genius is the inspiration of nature, and the mediocrity of talent the imitation of art. The books he presented to her study were few and select; the history which the philosopher had dictated, or the patriot recounted; the poetry which draws its sentiments from the heart, and its imagery from nature; and the biography which awakens a passionate admiration for great characters, an ardent enthusiasm for great deeds, or a noble ambition for high renown.

"With that flexibility of organs, and aptitude to learn languages, so peculiar to the region of which she was a native, Ida, under a master who was himself from the circumstances of his life a perfect linguist, acquired with facility several languages; and though all were spoken with the accent of an Athenian, her English and Italian were pure and correct; while the insatiate passion of her country for music and dancing was supremely hers, and simply acquired from inclination and example, without rule, without method; but always with sensibility and grace—the natural endowments of a woman and a Greek.

"As the preceptor of Ida considered simplicity as the order of nature herself, equally necessary in a subject, an image, or a term, as a perfection relative to the weakness of the human mind, and necessary towards the gradual acquisition of its intelligence, his instructions were conveyed in terms, simple, clear, and expressive of the qualities they were meant to define; while he sought to occupy without fatiguing attention; and as frequently proposed the pursuit of a pleasure as the acquirement of information. Convinced that the gratitude of Ida still pointed to Heaven, as did her conduct to society; he gave her up without reserve to the influence of those pleasurable enjoyments, which nature so eloquently dictates, and which invariably characterise her sex, her years, and her country. The odour of a perfumed atmosphere, the emanations of delicious flowers, were inhaled—the luxury of a refreshing bath, the repose of a downy couch, was enjoyed; and while the sufferings of others, whose destiny was less fortunate, was beheld with tender sympathy and generous relief, the cheap and guileless pleasures of nature were enjoyed with that moderation which nature herself is sure to dictate. Thus the days of Ida and her preceptor flowed on in peace, characterised by a patriarchal simplicity and a polished intelligence: their duties were to succour their compatriots, to relieve the unfortunate, to enlighten the ignorant, to dispel error, to vanquish prejudice, and to promulgate truth; their pleasures were the discovery of a ruined fragment, the revival of an ancient festival, the introduction of a French or English custom, the successful vegetation of their trees and flowers, the arrival of new books from Italy, or an occasional tour through Livadia, where every spot possessed a classic interest."

We shall conclude our extracts with the following observations on infidelity in wedded life, and on death, which exhibit a various compound of truth and falsehood, piety and irreligion, with rationality and fanaticism. Such

verbiage about nature, of which the author speaks so much and knows so little, betrays a design to raise the passions and appetites on the ruins of right reason. Still it would be gratifying if these volumes contained nothing more reprehensible than the following.

"Love is an involuntary affection; it resists the law of volition, and deprives the mind of that free agency, which distinguishes it under the influence of other passions. Every one loves as long as he can; but the sentiment is not to be commanded into existence, nor is the period of its duration to be defined. It argues a profound ignorance of human nature to expect eternal fidelity in a lover; and the woman who lives only to lament an inconstant, mistakes weakness, and want of pride and of reflexion, for sensibility and virtue. But inconstancy, so frequent, and perhaps venal in unwatched lovers, becomes at once fatal and criminal in those who stand accountable to society and each other for the observance of a tie formed by natural affection, and consecrated by the laws and religion of their country: their sentiment is nourished by duty; their interests are blended with their affections; their constancy in love becomes a positive virtue, from the harmony and social concord it preserves: and the lover still enamoured with the wife—the mistress still devoted to the husband—present to the happy offspring of a passionate and holy union an example of love and virtue, that seems symbolic of that pure beatitude which faith and fancy engage to the soul as the reward of every human trial and mortal excellence.

"The fear of death was spoken of by Osmyn as an emotion incompatible with true greatness of soul. 'But greatness of soul,' returned the diako, 'is sometimes affected by those who are led away by a false glory; and sometimes by those who only labour for their own elevation in life. True greatness of soul is, so to serve society as to deserve its applause, without making that applause the sole object of our exertion. The fear of death, however, is incompatible with a life of virtue—with reason and experience. We all know that generations press after generations towards eternity, and that, in the last hour of existence, when the factitious passions appear divested of all their gaudy covering—appear in all their original folly and meanness—it is then that the affections and sentiments of nature cling to its last struggle, and the dear consciousness of an useful and benevolent life comes, like an angel of comfort, to sooth and solace us for the loss of ties death only severs. It was through that Pericles, a victorious warrior, and a successful legislator, dying in the arms of his devoted friends, smiled, and owned, that not all the trophies his valour had won, and patriotism had erected to the honour of his country and the defeat of his enemies—not even the glorious reign of forty prosperous years—brought to his life's last hour a joy so pure, as the conviction, that no act of his had ever thrown a mourning robe upon the shoulders of a fellow-citizen.

"'Oh, yes, virtue is but an abstract term for positive affection

towards our fellow-creatures. Let us not injure the interests of society, by a selfish indulgence of transient propensities: let us love, and act as if we loved, the species to which we belong: let us consider, that life is so fleeting, it is not worth risking the hope of an immortality for the indulgence of a moment's impulse. We shall then lead the life of the virtuous, and die the death of the blessed.'

" It was thus he continued to promulgate sentiments so true to nature and to reason. He hourly felt within himself that increasing progress of decay which boded a speedy dissolution. Ida, deceived by her hopes, and equally deceived by her ignorance of a disorder so illusory in its last and fatal symptoms, was unremitting in those attentions which sooth and sweeten, if they do not prolong, the last stages of existence. The spirits of her beloved and tender friend seemed daily to rise to a finer tone without losing any thing of their original gentleness. An eye brightening into the purest lustre, a cheek glowing with the deep tints of an hectic influence — all imposed on the fond wishes of the inexperienced Ida; and she readily mistook the last stage of a consumptive disorder for the precious symptoms of returning health.

" Nor did her friend seek to undeceive her: he wished not to throw an unnecessary shade upon that life, which, though now bright and smiling, was human, and therefore liable to many future clouds, and storms inevitable. He wished not to give the false colouring of a disordered imagination to an event so infinitely less awful in itself, than in the gloomy drapery with which the errors and the prejudice of man have dressed it. Death was to him no unexpected circumstance replete with terrors. It was the repose long promised, from the care, and pain, and sorrow, and all the ills which 'flesh is heir to.' His life had been his death's preparative: no selfish indulgence — no peevish plaint — no idle ceremony — no debasing forms, shadowed the last bright hours of a life which softly declined on the horizon of existence, like the mild repose of the sun as it fades amidst the balmy beauty of an autumnal evening. Aware that it was not by the few and feeble moments that remained, his eternal destiny could now be influenced; but by the tenor of that life gone by, he sought not mercy through the prayers of others, or his own; he strove to deserve it, by devoting his last exertions to the happiness and virtue of those he left behind him. He exclaimed not to his young and tender friends, in all the ostentation of a self-supposed perfection, 'Come, and see how a Christian should die!' — but by the example of his innocent and useful life, by the last documents of his fading breath, he taught them how a Christian should live — how merit the reward which death brought with it to the good and virtuous! He spoke not in axioms or in dogmas: to the last he was mild, enlightening, and persuasive; he knew the weakness of human nature, and he shaped his admonitions to its pride. Surrounded by the young and lovely — by those of whom we are told heaven's kingdom is itself composed — a few affecting sentiments, relative to the conduct of life, were delivered with simplicity and tenderness, and always relevant and interwoven with the general tone of conversation.

"Though weak and debilitated, he still aimed at cheerfulness and exertion: he received not his young guests amidst the gloom of a darkened chamber, a sepulchral silence, a pent-up atmosphere, and all the deep and solemn sadness which gothic gloom hangs on the last moments of existence, and which, from association, form so great a part of the horror we experience in the hour of death; but amidst scenes of high sublimity—of fragrance and of beauty—sometimes in his garden, sometimes in the kiosk, sometimes in the portico, but always where the view of Nature's works, so sweet and so refreshing to the sickly frame and weakened mind, was to be enjoyed and tasted; and his couch, like the urn of Philopœmen, was covered with flowers and wreaths, less grateful for their odours, than dear to him from the hands that gathered and wove them for his enjoyment.

"Sometimes he would say with a smile to Ida, 'I think, with Anacreon, the rose is pleasant to the sick, and grateful to the dead.' Another time he would add, 'I do not agree with the English Euripides, that

> The herbs that have on them the cold dews o' the night,
> Are strewings fit'st for graves.

I should prefer the amaranth that blushed on the tomb of Achilles, which is the flower of tender recollection. If the friends I leave behind plant a cypress at my grave, let roses mingle with it.' It was thus he sought to blend images, so agreeable to the gay emotions of youth, with feelings of regret the heart so naturally indulges in for the loss of an object dear to its affections. He knew that a sentiment of morality, round which a correspondent pleasure entwines itself, will ever be more impressed on the mind, than the document which can never be referred to without the accompaniment of a sad and melancholy recollection. It was thus in consideration of all human weakness he sought to make the senses in some respects the conductors to the reason, and to secure the memory of his precepts in the heart of those who, if they turned to them with tender sadness, would still find a pure and pleasurable remembrance associated with their regret."

The author appears to have been perfectly aware, that those who think proper to set all morality and decency at defiance seldom fail to attract the attention of the vulgar, and be considered by them as possessing great genius. Fortunately, however, all permanent fame depends on the decision of the judicious, who well know that the greatest minds are the purest, and that the most original creative fancy is always the most chaste.

Pantologia, comprehending a complete Series of Essays, Treatises, and Systems, alphabetically arranged, with a general Dictionary of Arts, Sciences, and Words; and presenting a distinct Survey of human Genius, Learning, and Industry. By J. Mason Good, Esq. F. R. S., O. Gregory, A. M. Royal Military Academy, Woolwich, Mr. N. Bosworth, Cambridge, assisted by other Gentlemen of Eminence in different Departments of Literature. Royal 8vo. pp. 144, each part. 6s. 8 plates. Parts I. & II. Kearsley. 1808.

THE number of encyclopædias now published has contributed to diminish the influence of any one more than another which might contain principles injurious to public morality. This is one of the many advantages of freedom and competition in literary publications. We could not however read this new name, *Pantologia*, without trembling for Lucretian Good's Greek. This hybrid combination must astonish a Grecian, who would naturally have said *Pasalogia*. With the name, however, we shall not further dispute; we presume the authors means to furnish the public with a Universal Dictionary, properly so called; that is, a definition of words, terms in arts and sciences, with topographical, geographical, historical, chronological, mythological, and biographical sketches, "equally applicable to the man of business, or of fortune; the merchant, manufacturer, agriculturist, and philosopher; the student in law, medicine, and polite literature."

This object the first number of their work promises to attain. It extends to AIR. We shall, however, notice some of its principal defects. These are omissions of the names of places, countries, people, and of men of eminence. Thus *absyrtus*, *ædui*, *æqui*, Abdera (we hope there was no *cause* for this omission), abderite, Abilene, Abas (as a proper name, and also of a place), Acerra (a town), Actæus, Abel (Adam's son), Abul Fazel, Ægates, Adanson, Agathias (the historian), Absolam, Aben Ezra, Abbo, Adelard (the learned English monk), and Agobard, are names of persons or places which occur to our memory at present; but which are not to be found in the "Pantologia." There are also several words omitted, such as acerbate, acerbitude, acidulate, acritude, adduce, &c.; which should have been inserted, although not all in Johnson's Dictionary. The authors appear to have somewhat improved the plan of the Encyclopædia Perthensis; and as they design their

work for familiar use, as well as to render it more copious in words, they must feel obliged to us for enabling them to remedy one of its greatest defects. An appendix or *addenda*, at the latter end of letter A, will answer the purpose designed. The general merit of the work, and the convenient comprehensiveness of the plan, induce us to hope that the editors will avail themselves of this suggestion to render it still more complete, and worthy of public approbation. More interesting facts and historical information might also be blended in the definitions. Thus, for instance, under the word *Admiralty*, it would not exceed their limits to say, that the office of Lord High Admiral was vested in five commissioners, called Lords, by stat. 2. c. 2. W. and M.; and that this office was deprived of the *droit* of one tenth of all prize-goods by stat. 13. Geo. II. c. 4. Such little circumstances never fail to give value to a work, as they convey a knowledge of facts which impress themselves on the mind.

As the authors admitted brief geographical and biographical details into their plan, they should give all that is interesting in these subjects. They promise "a gazetteer, or geographical vocabulary," yet do not give the names of important places. But we can still less forgive Mr. Botanist Good for omitting the name of the ingenious and indefatigable naturalist, Adanson, especially as we have a meagre account of the genus *Adansonia*, or sour gourd. It is certainly one of the most essential parts of a work, like the present, to record the lives and discoveries of all those philosophers whose labours illustrate the history of natural philosophy. Next to omissions must be ranked palpable errors in consequence of culpable negligence. Thus, under the title Adamantine spar, or Corundum, it is stated that Klaproth found the Corundum "from China to contain eighty-four parts of alumine, seventy-five oxyd of iron, sixty-five of silex," which is unintelligible nonsense. The parts of iron and silex want their decimal marks, and should be 7.50, 6.50. Equally imperfect is the explanation of *Agate*, which is referred to *Achates*, the name of a river. This is all the information the readers of the *Pantologia* receive respecting *Agate*, notwithstanding the researches and classifications of this mineral by Werner. But we are weary of noticing errors and omissions which the editors might have easily avoided, had they bestowed that time and care on their work, which the public justly expect. There is indeed no excuse for such negligence in the

present age, when universal dictionaries are so numerous and justly esteemed according to their intrinsic merit.

We have now the more pleasant part of our duty to perform in mentioning those articles in this number which merit commendation. In general the medical terms, we presume, in the department of Mr. Good, with a few exceptions and omissions, are concisely and perspicuously defined. The article *Aberration* is perhaps as satisfactory as the confined limits would admit. *Abortion* is a very brief article, and must be ranked with the preceding exception. *Absolution*, though short, is very correct; we notice this particularly, as many Protestants have very erroneous notions of the popish term absolution, and the Romanists are eager to increase and continue their misconceptions of it. The article *Academy* is interesting; but disgraced (as well as the article *Act of Faith*) by typographical errors, as in the motto of the Spanish academy, *Fya* is put for *fixa*. What will our artists, however, think of this *Pantologia*, in which no *academics* of the *fine arts* are mentioned? Those who have witnessed the beauty which is annually collected at the exhibitions of our "Royal Academy," will feel disappointed at not finding some account of its organization. The "lovers of sweet sounds" may also complain that their academy is neglected in a work professing to treat of *all* things. *Acetites* (more properly acetats) and *Acetous Acid* are neatly described, although the figures of the crystals should have been mentioned. The satisfactory account of *Achrometic Telescopes* very justly ascribes their invention to an Englishman, C. More Hall, Esq. of Essex, although many foreigners have most undeservedly claimed this honour. The definition and enumeration of the different *Acids* form an interesting article, which is drawn up in Mr. Good's best manner, and does honour to his industry in the actual state of our chemical knowledge. Davy's discoveries must produce a wonderful revolution in this branch of chemistry. The word *Action* furnishes a very diversified subject for an entertaining essay, which will be read with pleasure, and by many with profit. The illustration of *Addition* is much too brief to be of general utility. Not so the word *Aeroliths*, or meteoric stones, of which a very satisfactory account is given, as well as a table of the places, dates, and substances, which have fallen from the atmosphere. Since this table was published, a more accurate and philosophical account of the appearances and fall of meteoric stones in America, has been published in Tilloch's Philosophical Magazine,

after being read to the Royal Society. Of the articles *Affinity*, *Age*, and *Air* *, we are happy to be able to recommend them generally to our readers. They are perspicuous, concise, yet sufficiently copious and complete for their respective subjects. They possess, moreover, the merit of being perfectly intelligible to all persons of common capacity.

The second part of the *Pantologia* extends from *Air* to *Anatomy*. It is, perhaps, more complete in words than the first, and so far the authors improve as they advance. Still, however, many are omitted which should have a place in such a work. The editors seem to have undervalued the importance and utility of brief biographical sketches, as if they were not the easiest and best means of conveying some knowledge of the history of science, and the progress of the human mind. Thus, we do not find the name of Albuquerque, although his victories contributed directly to extend the then limits of human knowledge, and opened the way to all the subsequent discoveries of Europeans in the East and in the West. In like manner justice is not done to the merits of that able mathematician, T. Allen, whose talents were so advantageously employed by Sir Walter Raleigh on his voyage of discovery. These and many similar defects we hope the authors will endeavour to remedy in an addenda to each letter. It is not true that the mountains in Granada, called *Alpujarras*, are still inhabited by Christianised Moors, who "retain their old way of living," and speak a mixture of Arabic and Spanish. Most of the Granada mountaineers are descendents of the Greeks, and not of the Moors. The species of tinder called *Amadow* is very unphilosophically and erroneously defined; it is not always black, neither is the process of preparing it justly described. In describing *Alexandretta* as the port town of Aleppo, it should have been stated that it is now called *Scanderoon*. This is afterwards mentioned improperly under the head of *Alexandria*. The zoölogist is gratified at the expence of the mythologist, in the word *Amphitrite*, who is not noticed as the daughter of Neptune, but only a genus of worms of this name. Neither do we find the medical term *Anastasis*, and many others, which we deem it unnecessary to particularise at greater length.

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* We were surprised however to find the visionary power of vegetables to purify air still asserted, without any regard to recent experiments or rational observation. — *Rev.*

Among the articles which deserve approbation, we may enumerate *Air-pump* (a luminous and concise statement of many curious facts), *Albumen*, *Alcohol*, *Algebra* (the introduction to which we read with much pleasure, but the operations are so illegible, so scandalously printed, that they injured our eyes, and exhausted our patience), *Alkali*, *Altitude* (a very interesting, useful, perspicuous, simple, and complete explanation), *Alum*, *Amalgam* and *Amalgamation*, *Amber*, *Analysis*, and *Anatomy*. Under these words the reader will find much information condensed into a reasonable compass, in a manner very suitable to such a work, although too brief for a distinct treatise. This, however, is the true design of a dictionary, as no person who wishes to become an adept in any one branch of human knowledge will ever rest contented without more works than an encyclopædia.

As we have censured the Pantologia for its defective biography, it is but just that we should notice the account of the life of D'Alembert, the conclusion of which is very properly devoted to a salutary reflexion on his infidelity and atheism. It is a proof that some attention will be paid to the interests of society, and a laudable respect to religion, which we did not expect from the biographer of Dr. Geddes.

"It is deeply to be regretted," (observe our Pantologists,) "that the admiration which will ever be excited by genius and acquirements such as those of D'Alembert, must be chilled by the reflexion that they were too frequently prostituted by endeavouring to disseminate the comfortless and restless principles of infidelity — principles which, under a fair garb of philanthropy and good-will, tend ultimately, if not directly, to rob the fair face of nature of the impression of Deity, to untwist the bonds of society, and to convert mankind into a den of despairing mortals, or perhaps a horde of assassins."

Would biographers always express their reprobation of that petty vanity which stimulates men to boast of their infidelity, and not unfrequently to belie their own conscience, such a pernicious vice might soon be expelled from society. In the life of Alexander of Macedon, the editors or printers have omitted a sentence or fact, whence an inference is drawn, which is now unintelligible to the reader. The account of *Ali*, the founder of a Mahometan sect, and fourth caliph or successor of Mahomet, exhibits a curious specimen of vanity, imbecility, and *puffing*. This sanguinary monster, also called Lion of God, composed

verses, in which he declared that the blood of his enemies was the most pleasant beverage, and that his cups were formed of their sculls. On this subject we have the following "*puff direct.*"

"A literary gentleman, *connected* with the *Eclectic Review**, exclaimed, on reading these verses—'Bravo! Lion of God, true son 'of Apollyon! Tisiphone herself cannot match this saying. The 'man whose ruthless soul was capable of framing it, bids fair to be 'devil when *Satan dies!*'"

On this we shall only observe, that the man who "was capable" of inserting such silly nonsense in a scientific work, will never deserve any higher honour than that of scavenger to philosophers. Against these insidious "arts of *puffing*," which a man of honour would not, and a man of genius could not, submit to, we shall ever enter our protest, and hold them up to the contempt and scorn of the more worthy part of mankind.

We shall now state our opinion candidly of the commercial value of the first two parts of this work. Each number is embellished with four elegantly coloured plates of subjects in natural history, which might be sold for four shillings. In addition to these, there are four neatly engraven plates of works connected with the arts or manufactures. Thus every number is illustrated by four coloured and four plain engravings, which are very nearly worth the whole price of the part. The coloured plates are executed by Mr. S. Edwards, and are highly honourable to his talents. It is proper that we should here state a fact, which proves his skill in colouring: the numbers before us have lain loose above six months in an apartment where oxymuriatic acid and other gases were frequently disengaged, yet the colours are very little if any thing injured. Those who are acquainted with coloured plates of natural history, will know that this is no common recommendation. The talents of the editors, as far as we may judge from their previously published works, are by no means ill adapted to their undertaking. Mr. Gregory is very advantageously known to

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* This statement unfolds a mystery: it is now evident how a most extraordinary and fulsome *puff* (to use the language of the day) appeared in the Eclectic Review of a certain oration. The exclamation here quoted is no doubt from the same source; and although it might be tolerated in a certain society where brutally obscene songs were applauded, it will not be very acceptable to the public.—*Rev.*

the public as the author of some of our most useful works in natural philosophy; and Mr. M. Good is a man of indefatigable industry, somewhat omnivolent, but sufficiently supplied with that general knowledge, which qualifies him for editing a universal dictionary. In a word, we know of no work, which has hitherto appeared, so useful as the Pantologia, to those who wish for a slight knowledge of all the arts, sciences, and general literature.

Jones's *History of the County of Brecknock.*

[Continued from p. 248 of this Volume.]

IN the preface to his second volume, Mr. Jones makes some remarks on the few critics who had noticed his first volume with any attention; and in doing this he fully exposes the incapacity and carelessness of the "Annual Reviewers," against whose "*animadversions*" he scruples not to throw down the gauntlet in bold defiance, though with all the respectful courtesy due to a champion of "Dr. Aikin's" prowess. Our author, however, proceeds on a false ground, when he refers the historical misrepresentations he complains of to the renowned doctor, for it is not him, but his son, "Arthur Aikin," who is the avowed editor of the Annual Review. In the latter part of his preface, Mr. Jones refutes some erroneous opinions that are prevalent respecting the extent of *Clanodd Offa*, or *Offa's Dyke*, and describes its entire course as far as it can now be traced.

This volume is much less interesting to general readers than the former one, yet it will doubtless attract its full share of local inquirers. We learn from it that Brecknockshire contains sixty-seven parishes, the history and account of each of which form a distinct section. Into descriptions so very miscellaneous as those of parishes, we cannot be expected to enter at length, and shall therefore content ourselves, for the present, with selecting a few of the more important passages, reserving our opinion of the whole work, as well as our observations on some particular parts, for our next number.

In the account of Garthbrengy, or Gallibrengy, we find the following particulars of the Gam family, whose principal residence was at Peytyn Gwin, in the above parish, and of whom the famous David Gam gave the celebrated answer, "Enough to be killed, enough to be

taken, and enough to run away," to Henry the Fifth, when questioned by that monarch as to the amount of the French army previous to the battle of Agincourt.

" Hence, then, it appears, that one of the Peytyns at least was in the possession of this family long prior to the birth of Llewelyn, who therefore must either have purchased the Peytyns from one of his own relations, or else, if any one of the descendants of Sir Richard Peyton sold them, he must have taken a Welsh name and had long lost his Norman appellation; be this as it may, David ap Llewelyn, though the third son of the purchaser, certainly resided during the early part of his life at Peytyn Gwin: the precise year of his birth cannot be ascertained. Pennant says, his competitor Glyndur was born in 1350: Sir David was probably some years his junior, or he would have been of too advanced a period in life to have appeared as a warrior at Agincourt in 1415, when personal strength was of essential consequence in battle. At the same time it must be observed, that it is probable he could not have been under fifty or sixty years of age at this memorable victory; for he had several children and even grand children at the time he embarked in the expedition to France: he was athletic in person, his hair red, and he squinted; from whence he was called Dafydd Gam: Gam generally means crooked*, but from long habit and a perversion of the language, when applied to the person, it implies any defect in the limbs or features. Powel, in his history of Wales, has taken care not only to record this deformity, but he wishes his readers to believe that nature has perpetuated it, and that all his family continue to squint to this day!! It is unnecessary to deny so absurd an assertion; from portraits of some of the family still remaining, it appears, that so far from being distinguished by this unfortunate obliquity of vision, many of them were remarkably handsome and their features perfectly regular: it is however not a little extraordinary that the Welsh should, in this instance, as they have in many others, seize upon this peculiarity, and preserve it as a memento in the family, of the imperfection of the person of their ancestor; yet thus it is perpetually, and while the common names of Morgan, Thomas, Gwilym, &c., are ringing the changes and shifting places continually, the names of Gwyn, Llwyd, Coch, Cam, fair, grey headed, squinting, &c. &c. remain steadily in the respective families to which they have been applied, as long as they remain; nay, we have an instance where even a filthy disease has conferred a surname which the descendants of the person afflicted seem to feel no anxiety or wish to conceal†.

" *, From hence (as I conceive) the vulgar English phrase of game leg, meaning a crooked or bandy leg.

" † Thus Llewelyn, the son of William, the son of Howel, surnamed the Scabby, subscribes himself Llewelyn ap Gwilym ap Hywel y grach, and Sir David Gam's wife is always called, in the pedigrees, Gwenllian the daughter of Hywel y grach, by which no mark of disrespect is intended to the memory of her father.

"Mr. Carte correctly observes, that Sir David Gam held his estate of the honor of Hereford, that he had long been in the service of Bolingbroke, and was firmly attached to his interest. When it is recollected that Henry the Fourth was Earl of Hereford and Lord of Brecon, in the time of Sir David Gam, we shall not be at a loss to discover the motives which governed his political conduct, but the first public act of his life consigns to his memory a load of infamy, which his death will barely remove: instead of attacking the enraged lion of Gynedd in the field, instead of hurling defiance against his adversary, in audible language and in open day, he came like a midnight assassin to the court of Glyndwr, and sought to serve his employer by removing a troublesome insurgent at the expence of his own character and future happiness.

"This iniquitous attempt was made in 1402, when Owen was holding his parliament at Machynlleth in Montgomeryshire. 'At 'this meeting,' says Mr. Pennant, 'he narrowly escaped assassi-'nation. Among the chieftains who came to support his title, was 'a gentleman called David Gam, or the One Eyed; notwithstanding 'he had married a sister of Glyndwr, yet such a furious hatred 'had he conceived to his cause, that he appeared at the assembly 'with the secret and treacherous resolution of murdering his prince 'and brother-in-law. Carte says he was instigated to it by Henry, 'but gives no authority; party zeal, or hopes of reward, probably 'determined him to so nefarious a deed; he was a fit instrument 'for the purpose, a man of unshaken courage, which was after-'wards put to to the proof, in the following reign, at the battle of 'Agincourt.'

"In this account there is too much truth, and the tale, unfortunately for the fame of Sir David Gam, is too well attested by Powel and other authors to be denied; but Pennant is incorrect, when he says he had but one eye; and as we should give even the devil his due, he is equally mistaken, when he tells us that Glyndwr was his prince or his brother-in-law; he owed him no allegiance, nor was he in anywise of affinity or connected with him; his journey to Machynlleth, therefore, must have been to offer assistance, and not to do homage. Sir David Gam married a daughter of a gentleman of considerable landed property, resident in Elvel, on the banks of the Wye, in Radnorshire; Glyndwr's wife was a daughter of Sir David Hanmer, whose only sister, Morfydd, married David ap Ednyfed Gam, a North Wales nobleman, descended from Tudor Trevor. The courage of Sir David Gam is unquestionable, yet my countryman, Mr. Pennant, was wrong when for that reason he supposed him a fit instrument for the purposes of assassination; and though Sir David was prevailed upon to debase himself by this dark design, in general a brave man, who trembles only at the thoughts of a cowardly act, is very ill calculated to assist in the perpetration of a midnight murder.

"That this foul plot was discovered no one will lament; David was seized, imprisoned, and would have met with the fate he deserved, if he had not been saved by the intercession of some of Owen's best friends: he continued in confinement until 1412;

upon the 14th of June, in which year, a commission issued from the crown, directed to the king's well-beloved esquire, Llewelyn ap Howel, father of his majesty's well-beloved esquire, 'David Gamme,' holding of the crown in the lordship of Brech; John Tiploft, then seneschal of Brech; and William Botiller, receiver, reciting his having been taken prisoner 'by Owen de Glandourdy, rebel and traitor,' empowering them or either of them to treat for his ransom, and to exchange for him any Welshmen, adherents, favourers, succourers, or assistants, of the said Owen *. The commissioners, it appears, succeeded in releasing the king's well-beloved esquire, David Gamme, upon his engaging (as it is said) not to bear arms or oppose the measures of Owen: for this favour he showed the same sense of gratitude as criminals frequently entertain for those, who have saved their lives; attacking the partisans of that chieftain wherever he met them, and betraying his designs to the English monarch whenever he could discover them. This conduct drew down upon him the vengeance of his insulted and abused adversary, who, entering Breckonshire with a body of his troops, would probably have prevented David Gam from molesting him in future if he had met him: fortunately for the lord of Peytyn gwin he was not at home when the enemy arrived. As a punishment for repeated injuries received from him, Owen burnt his house to the ground. After which, meeting with one of David's tenants on the road in his return, he tauntingly told him,

'O' weli di wr coch cam,
Yn' mofyn ei gyrnigwen †
D' wêd y bôdhidan y lan,
Anô ò glo ar ei phen.'

If a squinting red-hair'd knave
Meet thee, and perchance should crave
To know what fate his house befell,
Say that the cinder-mark will tell.

"David Gam had no sooner procured his liberty, and been released from one prison, than he seems anxious to deserve commitment to another; for shortly after he was liberated by Owen, Hugh Thomas ‡ tells us, though he places this event at too early a period, 'he slew his kinsman Richard Fawr, lord of Slwch, in an unhappy 'quarrel in the high street of Brecon, for which he was obliged to 'leave his country.'

"From this time forward we hear nothing further of the lord of

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"* Rymer. Fœd. tome viii. fo. 753.

"† Gyrnigwen, literally the *white-horned:* it is generally given as the description of a sheep; here, perhaps, it alluded to the external appearance of the house, the roof of which, like that of Newton, formed a kind of cone, with a stack of white chimneys at the apex, which may be supposed to have some resemblance to an exalted horn.

‡ Manuscript Essay towards the History of Breconshire. Bodl. Lib. Oxon.

Peytyn gwin, except that, notwithstanding the crime he had committed, the authority of the house of Lancaster was sufficient to protect him for a short time in Breconshire, while he raised a body of men for the service of his sovereign, when he embarked with him in 1415, in his expedition to France; and here such a blaze of glory bursts around him, as he resigns his boisterous existence, that the English historians are dazzled with its lustre, and the Welsh have agreed to wink at his vices. Sir Walter Raleigh has an eulogium upon his bravery and exploits in the field of Agincourt, in which he prefers his greatness of soul to that of Magc, and compares him to Hannibal, while his countrymen, in consideration of this day's good services, have unanimously determined to forget his treachery towards Glyndwr, and to pardon the murder of Richard Fawr. His reply to the king on reviewing the French army, his courage and gallantry in the battle, in which he is said to have saved the king's life by the loss of his own, his son-in-law's and his kinsman's death, are so well known, that it would be superfluous to repeat them. Hugh Thomas says he was knighted for his exploits after the battle, but that he soon died of his wounds: the general opinion is, that he died during the heat of the action, and that the king knighted him as he was expiring in the field *. His two companions in glory and in death, were Roger Vaughan of Bredwardine in Herefordshire, and Walter Lloyd (more correctly Watkin Llwyd, of Brecknock, by which the lordship or territory, and not the town, is meant. Sir Roger Vaughan had married Gwladis, the only daughter of Sir David Gam, by whom he had eight children, one of whom, Sir Roger Vaughan of Tretower, the third son, though very young, was, I am inclined to think, in this battle, not only because he alone, of all the children, received the honour of knighthood, but his connexions in life show him to have associated with the heroes of Agincourt, for he married for his second wife Margaret, daughter of James Lord Audley, slain at Blorcheath in 1458, who was certainly in this expedition: the grandfather of this Margaret, Dugdale tells us in his baronage, was associated, in 5th Henry the IVth, for one year with Richard Beauchamp, Earl of Warwick, in the defence of the castle, town, and lordship of Brecon against Glyndwr, having one hundred men at arms and three hundred archers on horseback assigned him for that service, the men at arms being each paid twelve pence a day, and the archers sixpence †." Vol. II. p. 161.

" * I was in hopes to have given the public a print of Sir David Gam, from a picture which the tradition of the family pronounced to be his portrait; but, unfortunately, it turns out to be a portrait of Sir John Games, the sixth in descent from him.

" † John, Lord Audley, had the castle of Llandovery assigned to him for the same purpose, in the preceding year, as will be seen by reference to my first volume. It is difficult to comprehend why there should be the inequality above stated in the pay of the soldiers, and why the foot should have a larger remuneration than the horse.

" Whether Henry the Fifth rewarded the family of Sir David Gam with something more substantial than his title, which fled almost as soon as it was conferred, does not appear: it is however probable that the king did not forget his obligations to his gallant subject and defender, and that he either granted his descendants territorial possessions, or bestowed a sum of money upon them adequate to their wants; for they are immediately seen rising in importance, increasing in opulence and numbers, for several succeeding centuries; but the anecdotes preserved of them will with greater propriety be introduced in the several parishes where the principal branches settled after their dispersion from the Peytyns, which continued in the descendants of Gwilyn, a younger brother of Sir David, for some generations. Evan, the great grandson of this Gwilyn, is described to have been of Peytyn gwin, and is said, together with William Poweldew of Castlemadoc, to be the only persons resident in Breconshire in the latter end of the fifteenth century, who were possessed of lands to the value of one hundred pounds per annum." P. 157—162.

Under Llanganey we notice a curious example of the risk incurred by those who quote from secondary authorities, as from the original writers; and Mr. Jones must in this instance plead guilty of violating his own precept*. The passage as it stands is as follows:—

" Near this spot is Ffynon Genau, or the well of Saint Cenau, formerly celebrated for its medical virtues, as most of the saints' wells have been; but though this good lady's piety and chastity may have gained her the approbation of her country and the veneration of posterity; though this well, at her intercessions, may have produced health to the sick; and, above all, though she may have inflexibly adhered to her vow of her perpetual virginity, it should seem that she occasionally interfered a little too far in the domestic concerns of the marriage state, apparently from waggery or envy; for we learn from Carew's Survey of Cornwall, that Saint Cenau, or, as he writes it, Saint Keyne's well, then had this remarkable effect, that if a new married couple, or one of them, approached, the first who drank of the water obtained the command of the house for life. This author relates, in indifferent verse, a very humorous story about the well: a stranger being asked by a clown if he knew the effects of the water, replied in the negative; being informed of them, and finding Hobbinol was married,—

" * I have adopted in my progress one rule, which I will venture to recommend to all who, like myself, are infected with the *cacoethes scribendi;* this rule is, never to quote from a quotation, extract, or copy, when access can be had to the original." Pref. Vol. I. p. viii.

" You drank of the well I warrant betimes?
He to the countryman said,
But the countryman smil'd as the stranger spoke,
And sheepishly sh ok his head.
I hasten'd as soon as the wedding was done,
And left my wife in the porch,
But i' faith she had been wiser than me,
For she took a bottle to church."

Now, instead of extracting from Carew, our author has in reality been quoting from the poet Southey: the original passage is given in these words.

" Next, I will relate you another of the Cornish natural wonders, *viz. St. Kayne's well:* but lest you make a wonder first at the Saint, before you take notice of the Well, you must understand, that this was not Kayne the man-queller, but one of a gentler spirit, and milder sex; to wit, a woman. He who caused the spring to be pictured, added this rhyme for an exposition:

In name, in shape, in quality,
This well is very quaint;
The name, to lot of KAYNE befell,
No over-holy saint.

The shape, four trees of divers kinde,
Withy, oke, elme, and ash,
Make with their roots an arched roofe,
Whose floore this spring doth wash.

The quality that man or wife,
Whose chance or choice attaines,
First of this sacred streame to drink
Thereby the mastry gaines."

Survey of Corn. p. 129, 30. Edit. 1602.

In the account of *Ystradfellte* are the following particulars of one of the popular superstitions of this country.

" I am almost inclined to think that the wildness of character and peculiarity of feature of the scenery of this country have in some degree affected the opinions of the inhabitants, and have contributed to preserve among them a greater number of the legends of antiquity, and a stronger faith in old tales about ghosts and hobgoblins, than in any other part of the country. The cry of the Cwn Anwn, or dogs of Anwn, for instance, is as familiar to the ears of the inhabitants of Ystradfellte and Pontneathvaughen, as the watchman's rattle in the purlieus of Covent-garden. I recollect conversing lately upon this subject with an intelligent young man, who has had a better education than is given to the generality of persons in this country, who is in the prime of manhood and in the fullness of his intellects, and who with great gravity requested to know my opinion as to these Cwn Anwn, and observing that I smiled—'Ah, 'Sir! (says he) I thought as little as you do of them a week 'ago, but two nights back I heard them, standing where I now

'do, as clearly as I just now heard you speak, and during that 'night died Such a one.' There was now an end of the controversy; not only the existence of these aërial beings, but even the very errand on which they came was established; yet, still being somewhat infected with the scepticism of the day, I ventured to suggest that these dogs might have been part of some 'squire's pack, hunting, as is frequently the case, especially upon light nights; 'Oh Lord, Sir, (he replied,) their cry was nothing like 'that of the hounds of this world, but like the short quick notes of 'young gee e!!!' As I am not to doubt this man's veracity, I conclude that the noise proceeded from the nocturnal flight of some birds; and when I state that this conversation was in the latter end of August or beginning of September, the naturalist may perhaps be enabled to form a guess as to their species." P. 647.

In the parish of St. David is Brecon gaol, which was visited by Mr. Neild, in 1804, and is described from his Letters in the Gentleman's Magazine of that year. On that description, and on the remarks accompanying it, Mr. Jones makes the underwritten excellent observations.

"Mr. Neild, in his report of his visit to Brecon gaol, 1804*, describes it in general terms (or at least he is liable to be so understood) as the habit in Breconshire to half starve, half clothe, and double iron female convicts; and in his subsequent visit in 1806 he proceeds to stigmatise the gaoler, then in his grave, with the epithets of 'a man conversant in scenes of misery and seemingly steeled to every tender sensation.'

"He will permit me to state the facts and circumstances which made it necessary to put irons on the women he saw in this gaol; for I am persuaded that it is unnecessary I should controvert the charge of habitual cruelty which his assertions may seem to impute to this country; one of the viragoes, whose sufferings he so pathetically deplores, was a woman of great bodily strength, desperate in her determinations, old in iniquity, and who had been convicted of house breaking, accompanied with very aggravated circumstances. A day or two before Mr. Neild's visit, this amazon, assisted by another female prisoner, whom she contrived to corrupt, effected the escape of a male convict and a deserter, as Mr. Neild has stated; she also threatened to set fire to the prison and to murder the gaoler. It was not without some difficulty and caution she was restrained, nor were the irons which shocked his humanity put upon her legs with unresisting submission; I am well assured that it was necessary to call in the aid of more than one person to effect the operation; in this state however he saw her and her assistant, half naked, as he says, that is, without shoes or stockings, and as negligent of her dress as she was of her character. The moment she and her accomplice expressed their contrition and promised to desist from their desperate designs, the irons of both

"* Gentleman's Mag. 1804. p. 101.

women were removed by this man of steel. Poor Watkins! thou hast ere this appeared before the throne of him to whom all hearts are open, and if the want of humanity with which thou hast been stigmatised was thy only crime, without seeking to fathom the secrets or decrees of that dread tribunal, I hope it is not presumption to pronounce thee happy. I appeal confidently to all who knew him, to all those prisoners who have ever been in his custody (not excepting those of the fair sex, whose cause Mr. Neild has espoused), to give their testimony upon this part of his character; assured that the result will be the unanimous confirmation of my opinion, that there never was a man in his office, and of course conversant in scenes of misery, more humane than the late Walter Watkins. He was not dismissed as Dr. Lettsom observes, he died keeper of the gaol; and I have reason to know his dissolution was hastened by his wounded feelings upon receiving a reprimand for an irregularity, incurred partly in consequence of his humanity and kind treatment of his prisoners.

What then shall we say of the correctness of those reports? but even if they were more accurate, I object to the mode in which they acquire or convey information; it is the very charlatanism of hectic humanity, dispersed through nearly the same medium as quack medicines; with this difference, that though neither the advertisement or the prescription is from interested motives, but intended for the good of the patierts, the doses are administered by those who are ignorant of the constitution, and consequently not so well qualified to remedy the diseases which may exist as the regular physicians, who alone ought to be apprised, and upon whose general skill and attention I cannot without pain hear any reflexion or imputation attempted to be thrown. And what after all are the general objections to our prisons? the want of mops, pails, brooms, towels, baths, &c.; to which Mr. Neild has lately added the want of a little money to carry the prisoners home when they are acquitted or discharged. I shall by no means be surprised to hear shortly a proposal to furnish every person with a small sum when he gets into gaol to enable him to live with greater comfort under a dry roof. I applaud cleanliness, in which respect the county gaol of Brecon is certainly improved since the appointment of the present keeper; but when Mr. Neild talks of damp walls, confined rooms, bad lights, &c. &c., let him visit the cottage of the honest industrious labourer, with nine or ten young children in one small apartment, into which the rain pours and adds diseases to poverty, and here let him feel for and attend to the distresses of the unoffending; not that I mean to insinuate that the prisoner should be forgotten or oppressed, but let the care of our gaols be exclusively consigned to the magistrates, those constitutional guardians whom the law authorises to superintend them; let it be the general aim of the friends of humanity to ameliorate the condition of the honest labouring poor, and if their efforts be attended with success, our prisons will become less necessary."

A Narration of Circumstances attending the Retreat of the British Army under the Command of the late Lieutenant General Sir John Moore, K. B. with a concise Account of the memorable Battle of Corunna, and subsequent Embarkation of His Majesty's Troops; and a few Remarks connected with these Subjects; in a Letter to Lord Viscount Castlereagh, one of His Majesty's principal Secretaries of State, &c. By H. Milburne, Member of the Royal College of Surgeons, London, and late Surgeon in the Spanish Service. pp. 133. 8vo. 4s. Egerton. 1809.

WHEN we expressed our sentiments freely on the conduct of the late General Moore, in noticing Mrs. Cockle's spirited Ode to his memory, we did not then expect that the majority of the thinking class would have so soon adopted our opinions. There is something apparently ungenerous in reflecting on a brave man who has recently fallen in the cause of his country, and of injured humanity. The multitude yield to this emotion, and the prudent submit even to the semblance of virtue. Those champions of imaginary generosity, however, must consider whether truth and justice should be sacrificed to useless respect, and whether a deceased man's errors should be venerated as virtues, to delude his successors. The real use of all past events is to make them subservient to the future. Perhaps General Moore acted as judiciously as many other generals would have done under the same circumstances; yet this is no proof that his conduct was faultless or exemplary. On the contrary, the more we learn of his views and modes of acting, the more convinced we are that his whole system was founded on misconception and error. That he had formed his opinion of the French character from their own gasconade, must be evident to every person who duly examines his letters; that he considered the French not only invincible, but irresistible, is also too apparent. He was, indeed, more their admirer than their enemy, and well may they raise a monument to his memory. His plan of landing at the utmost extremity of Spain, and marching over nine hundred miles, before he could come in contact with the enemy, was only a prudent mode of saying, "We have no business in such a country, or in such a cause." Mr. Frere appears to have perfectly understood his meaning, and acted accordingly. As to the idea of running away from the French, he certainly realised it, although not quite so disgracefully as he designed. Of the nature, manner, and

difficulties of his retreat, Mr. Milburne has furnished some particulars, which we shall briefly notice.

The author spent only about a month in Spain, having landed at Corunna on the 10th of December, and on the 27th arrived at Astorga (one hundred and seventy English miles), where he fell in with the English army on its precipitate retreat before the enemy. His intention was to join Colonel Murphy's Legion, in his professional capacity; but its capture rendering this impossible, he tendered his medical services to the wounded Spaniards, whom he found in Astorga. On this head, he furnishes his readers with carelessly transcribed copies of his credentials, with translations, which, as he has prefixed his name to the work, were not necessary to prove its authenticity. An excursion from Astorga to Manzanal and Bembibre (about twenty-six miles) cost him a "valuable assortment of instruments," which he deplores as seriously as Fray Gerundio did his Florelegium, or his MS. sermons. So much has been said about the supineness and brutality of the Spaniards, their want of patriotism, &c. that we are happy to extract the following characteristic anecdotes, which challenge implicit belief.

"A poor soldier's wife, who had been taken in labour, was, with the infant of which she had delivered herself, lying by the side of the road; but I had the satisfaction of seeing the poor woman and her child placed on a car, by the humanity of a Spanish officer, who was escorting a party of his sick and wounded compatriots."

"It was expected that the army would have received considerable supplies of provisions, and other necessaries, at Villa Franca; but [they] were unfortunately disappointed; great numbers of the inhabitants quitted their houses, taking with them every thing portable; and those that remained, were in such a state of *terror* and *confusion*, as to render them apparently *incapable of discriminating between friends and foes*, it being impossible for the British soldiers to obtain from them, even by *purchase*, articles which their French visitors would not have scrupled to *extort* by force."

The following facts will convey a tolerable just idea of the hurry, confusion, and fatigues experienced by the retreat, which was so precipitate and so thoughtlessly incautious, that neither the bridge of Lugo, nor that of Burgo near Corunna, were sufficiently destroyed to obstruct the passage of the enemy's cavalry. Under the influence of such a panic, he was the best soldier who could run the fastest and longest.

"The fatigues endured by the troops" (says Mr. M) "were incredible, labouring under every species of privation; they had, also, to encounter with extreme inclement weather, and roads intolerably bad. The dragoons performed a march of seventy-two miles in twenty-six hours, twenty-four of which they were actually on horseback. At this period the stragglers constantly augmented; and as the enemy's cavalry kept close on our rear, numbers of them were either killed or taken prisoners. Several of the English were seen dead on the road, having perished from excessive fatigue, privations, and extreme cold; as well as many of the Spanish muleteers. A report having got into circulation, that the French inhumanely massacred all the prisoners that fell into their hands during the march, occasioned additional terror and confusion amongst the sick: the women and children, for many of whom there was no conveyance, and being unable to keep pace with the troops, were unavoidably abandoned to their fate. The lamentations and cries of these unfortunate people, imploring assistance which it was impossible to render them, were truly distressing; and perhaps a scene more calculated to excite sympathy and compassion never occurred, than in the following instance: a poor woman, the wife of a soldier belonging to a Highland regiment, exhausted by hunger and fatigue, sunk lifeless on the road, with two children in her arms, where she remained; and when I passed the corpse, one of the little innocents was still endeavouring to extract that nourishment from its parent's bosom, which nature no longer supplied."

"On several parts of the road, walls of loose stones were thrown across, for the purpose of obstructing the progress of the cavalry, which also afforded excellent cover for the riflemen to conceal themselves behind. The houses and villages on both sides of the road were completely abandoned by the Spaniards, and of course taken temporary possession of by the armies. As I was returning to Corunna, I overtook a Spaniard who had just made his escape from the enemy, and who related an anecdote of two young *women*, who having remained in a village disguised in male attire, were discovered and seized by a party, consisting of upwards of twenty French soldiers, and treated in a manner too brutal and inhuman for me to describe."

We are sorry to say, that there were not a few *English* soldiers, also, who treated the Spanish women in a manner "too brutal and inhuman to be described." Yet these very ruffians, in order to conceal their own turpitude, are now the loudest in their exclamations against the Spaniards. It was this infamous conduct which obliged General Moore to doom them to public execration; and if it is designed ever to send another army into Spain, or any other ally's country, if it is wished to make British soldiers men of honour, or improve their discipline, or if Generals Baird and Hope do

justice, they will yet bring some of the most guilty to a court martial, and punish them as an example. Neither should an epaulette, nor even a title, shield those from punishment, who have committed crimes in Spain for which they would be hanged in England. By acting in this manner, we would give a correct idea of English justice to our allies, and prejudice them still more in our favour. But if such offences are suffered to pass unpunished, it will betray a culpable disregard to the moral character of the nation, as well as evince much legislative weakness; and, although it may never be revenged, will most assuredly not be speedily forgotten. After such disgraceful conduct, after the wanton insults offered to the images in the streets, need we be surprised, if the Juntas should manifest great reluctance to accept the assistance of an English army in future? Few cases could occur which call for more prudence and energy in ministers; and if they do not evince a due respect to impartial justice, whatever may be the rank of the offenders, the best calculator among them cannot estimate the consequences.

Mr. Milburne tells us, that when the troops arrived at Corunna, they were supplied with necessaries, "which the rapidity of the retreat" prevented them from receiving during their march. "Those soldiers who required them, were furnished with shoes, stockings, and other articles of clothing, and new arms were delivered out to replace those that had been lost or rendered unfit for service." Notwithstanding this refitting, the destruction of the clothing was severely felt; and a great part of the troops, after arriving in an English port, were obliged to remain on board their ships several weeks, till new clothes were sent to them; and others were so *naked*, that the transports were brought up the Channel before they could be clothed. If this was designed as a punishment for their treatment to the Spaniards, it was just; but if it was the inevitable consequence of the dastardly destruction of their clothing, it reflects little honour on the skill and address of their commanding officers. The conduct of the governor and people of Corunna deserves to be recorded with grateful respect.

"On the morning of the 14th" (observes Mr. M.) "an unusual degree of bustle and animation appeared to prevail amongst the Spanish troops and inhabitants: his Excellency the Commandant, *Don Joaquin Garcia Morena,* having by proclamation and other methods exhorted them to exert their utmost efforts in co-operating

with their brave allies to repel the assaults of the enemy, and to afford them every possible facility towards effecting their embarkation, declaring at the same time it was his determination to defend the place to the last extremity. This venerable and patriotic officer, though apparently upwards of seventy years of age, evinced the utmost activity and zeal in the performance of his duties, being the greatest part of every day on horseback, personally inspecting the progress of the works, and the organization of the volunteers. The confidence of the inhabitants, also, appeared to be considerably increased by the events [skirmishes] of the preceding day. At the house wherein I had apartments, the females of the family, who were in high spirits, amused themselves by dancing to their castanets, at the same time expressing their admiration of the English, and contempt for the French, who [whom] they stigmatised with the appellation of *piccaroon.*" [*picaron, i. e.* great villain.]

We must pass over the author's account of the battle of Corunna, to extract his observations on the character and disposition of the Spaniards, whose patriotism and country have been so basely libelled by certain "review-day soldiers," and French emissaries, in this country. We regret this the less, that it is neither very copious in facts, nor interesting in incidents. After bearing honourable testimony to the fidelity and gallantry of the German Legion, great numbers of whom have been falsely accused of deserting, and stating that Major General Anstruther died of an inflammation in his lungs, produced by continuing at his duty in wet clothes, he proceeds;—

"The Spaniards, too, have been accused not only of apathy and indifference towards the cause of their rightful sovereign, but of absolute hostility towards our troops, particularly the inhabitants of Benevente, Toro, Astorga, and Villa Franca. I have before adverted to petty disputes which occasionally took place between the British soldiers and the inhabitants of some of the towns through which I passed; but they were by no means of a serious nature, or deserving of the appellation with which they have been branded. It is undeniable, that on many occasions, where provisions and other necessaries were expected to have been cheerfully and abundantly supplied by the inhabitants of towns through which the British troops marched, that little or none could be obtained on any terms whatever. This, however, did not originate, as has been *erroneously asserted*, in any dislike of the Spaniards to the English, but merely from the *extreme distress in which they were themselves involved.* Great numbers of the cattle had been driven to the mountains for security against the rapacity of the French; and *their stores of other provisions were almost exhausted by supplies for their countrymen in arms;* and as the operations in agriculture were in a great measure suspended, they had a dismal prospect to look forward to for future exigencies: these circumstances, of course,

rendered these poor unfortunate persons (exposed to all the calamities of a residence on the theatre of war, of which an adequate idea can scarcely be formed by any one but an eye-witness) reluctant to part with the slender pittance in their possession.

"To these causes of disappointment may be added the unexpected retreat of the British army, which prevented the people of the towns from collecting provisions from the country in such perilous times; the mutual ignorance of their respective languages, and the immense number of sick and wounded peasants with which the towns were filled on their way to their own homes. The situation and wretched appearance of these unfortunate people were truly pitiable; those unable to walk were conveyed on cars, whilst others through hunger, sickness, and fatigue, scarcely able to crawl, were compelled to make their way on foot almost naked, and generally without shoes or stockings*. *Even in the Spanish hospitals, the unhappy patients were nearly* DESTITUTE *of every requisite to* SUSTAIN EXISTENCE! Some judgment may be formed of their distresses, from the circumstance of one poor man, who declared that he had been fourteen days without any other sustenance than a little bad wine, and sometimes a small quantity of broth made of vegetables and oil: indeed, his appearance fully established the veracity of his statement."

This picture is not exaggerated; on the contrary, we are assured, that it is far from conveying an adequate idea of the exertions and distresses of the Spanish people. The abject poverty of the Spanish peasantry, their deficiency of clothing, their scanty supplies of food, with which they are furnished by America for about one fourth of the year; the extreme difficulty of collecting in bodies, and of finding provisions when collected; the paucity of the population, and the vast extent of their country; the want of good roads and convenient vehicles; and the almost insuperable obstacles to the transport of armies and military stores over mountainous regions; present such a spectacle, as must convince every person the least acquainted with the nature of things, that no other people in Europe, under similar circumstances, would have made the same noble stand against such a powerful and experienced enemy; none other would or could have done so much, as has been effected by the inhabitants of the peninsula. Yet, we have heard the ignorant and unprincipled,

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* The Spanish peasantry seldom wear shoes; their most general dress is in *alpargatas*, which only cover the soles and sides of their feet, with stockings which extend from the knee to the small of the leg.— *Rev.*

among whom were persons bearing commissions, which they most undoubtedly never will honour, exclaim against Spanish apathy and want of patriotism. We trust that no such accusations will be preferred in future without exposing their authors to the merited contempt of folly or cowardice. Mr. Milburne does justice to the character of the monks and friars, in recording instances of their benevolence and generosity.

"Many English officers" (says he) "were greatly indebted to the hospitality and kindness of Spanish monks and friars, who (though by no means in possession of an abundance of the good things of this life) were emulous to share their stores with the distressed. An instance of goodness and humanity in one of these clerical gentlemen, which I am about to relate, will place the sentiments and conduct of this class of men in the most favourable point of view. My servant being extremely ill, I procured him admission into a room which was occupied by an English serjeant and his family at Lugo; but having neither bedding nor covering, a benevolent monk instantly offered to supply him with his own, which he accordingly brought from his cell."

This character, Mr. M. observes, is in direct opposition to the statements of many "British officers (the Whitelocks, Dalrymples, or Burrards, we presume) who have indiscriminately accused the inhabitants of every denomination, class, and profession, as having exhibited the most perfect apathy and indifference, not only to the physical wants of the English troops, but towards the cause in support of which they visited their country." Yet "several of these officers rather withdrew from, than put themselves in, the way of receiving or witnessing those kindnesses and attentions which others liberally partook of; and from the reports alone of some, who might possibly have a slight individual cause of complaint, have taken occasion to include the whole Spanish nation, which has ever been allowed to be *noble, generous, and humane.*" Such silly, disingenuous conduct is too common with all men; but we have already hinted at more serious causes or motives for their present abuse of the Spaniards.

The conclusion of this letter is devoted to a defence of our assistance to the patriots, or, more properly, to show the necessity and advantage of rescuing Spain from France. Here the author evinces much good sense. No truth can be more unquestionable, than that the Spanish battles were our battles, and that Britain, and the whole powers of Europe, triumphed as much as the Spaniards at the victory of

Baylen. The brave and independent souls of Spain have shaken the power of the common tyrant to its centre, and given it a check from which it never will recover. The resolution and spirit now manifested by Austria, are wholly due to the magnanimous and ever memorable conduct of the worthy descendents of the conquerors of the Moors. The civil rights of mankind, too, will, in future, be better understood; and Spain will discover her own genius, and learn to take advantage of her own immense, but hitherto unproductive, resources. A few months of war will do more to call forth the latent powers of genius, destroy superstition and extend civilization, than as many years devoted to the study of the arts and sciences. The Spanish people, also, will be better able justly to appreciate that freedom and independence which they have purchased with their blood.

To those who interest themselves in the affairs of Spain, we can recommend this tract as worthy of their perusal. The extracts which we have given, will show the commendable spirit in which it is written, and its authenticity is unquestionable. This we think it necessary to observe, as several fabricated pamphlets have been published by persons who were never out of London, particularly one purporting to be written by "an officer of the staff." Most of these impositions are only a tissue of calumnies on the whole Spanish nation.

MEDICINE.

A *Letter addressed to the Hon. and Right Rev. the Lord Bishop of Durham, President; his Grace the Duke of Somerset, the Right Hon. Nicholas Vansittart, Maxwell Garthshore, M.D., &c. George Vansittart, Esq. Vice Presidents, and the other Members of the general Committee of the Society for the Bettering the Condition and Increasing the Comforts of the Poor; proposing* A PLAN FOR IMPROVING DISPENSARIES, AND THE MEDICAL TREATMENT OF THE DISEASED POOR. By J. Herdman, M. D. Member of the Royal College of Physicians, London; of the Medical Society, Edinburgh; one of the Physicians of the City Dispensary, &c. 4to. pp. 23. 1s. 6d. Arch, Beckett, &c. 1809.

THE plan here proposed is to constitute dispensaries, so that in cases of extreme distress they can supply *nutriment* and *clothing*

as well as medicines to the indigent and diseased poor. Nutritious soups, meat, strengthening drink, and flannel shirts, are the chief additions which Dr. H. proposes should be made to such establishments. It is possible that professional jealousy, envious petulance, or hard-hearted selfishness, may affect to treat it lightly; but we can assert, from a pretty extensive field of observation, that there never was a more truly benevolent, a more necessary, or a more practicable plan for relieving the poor, laid before the public. Its direct tendency to succour the meritorious indigent, who are reduced to the bed of sickness, must be self-evident; it will also directly diminish the enormous poor rates, and consequently save to the different parishes in which it may be adopted, a part of the heavy expence of collecting them. We shall not however detain our readers by expatiating on the numerous moral, political, and social advantages which must result from the general adoption of such a plan. The Letter itself, as containing a most excellent *moral* as well as *medical* lesson to all intelligent, benevolent persons, should be attentively perused, and preserved on the side-board in every well-educated family. In sketching the origin and progress of disease among the indigent poor, Dr. Herdman has shown with considerable strength and perspicuity the necessity, the advantages, and the means of being *temperate*, in order to enjoy good health and happiness. As the measure, we are happy to find, has met with very general approbation, and is about to be carried into effect immediately; whilst we approve as critics, we shall not forget that we are men, but contribute our mite to so benevolently charitable an institution in something more substantial than mere praise.

This charitable plan, we presume, has also met the approbation of royalty, as Dr. Herdman has recently been appointed a physician extraordinary to his royal highness the Duke of Sussex.

Important Researches upon the Existence, Nature, and Communication of Venereal Infection in pregnant Women, new-born Infants, and Nurses. By the late P. A. O. Mahon, Chief Physician to the Venereal Hospital du Vaugirard, at Paris. *These are contrasted with the Opinions of the late John Hunter upon this Subject, together with Observations thereon,* by Jessé Foot, Surgeon. 8vo. pp. 110. 3s. 6d. Becket and Highly. 1808.

SCIENCE has no passions; it is her business to enlighten men, not to blacken their characters: she may occasionally use the language of persuasion, but never that of invective. Had Mr. Foot duly considered this circumstance, his talents and professional skill might have been still more extensively useful to the public. When Hunter was the Cerberus of the Royal Society, then indeed he might have given cause for indignant remark; but now that he is no more, all virulence should cease. In saying this, however, let it not be understood that we condemn the medical principles inculcated in the volume before us; on the contrary, if there be any medical man so infatuated with theoretical visions, or any person whatever, who is weak enough to suppose that parents may

have venereal virus in their constitution, without injuring their offspring, we would recommend them to read this work. The moral and physical consequences of such a supposition are too hideous to be detailed. If there be any medical fact which is ascertained by every description of persons, it is, that almost all the vices of the physical constitution of parents are transmitted to their offspring. We do therefore agree with Dr. Mahon and Mr Foot, that it is physically impossible for the venereal virus to exist in the constitution of either man or woman, without deeply affecting their children, and in most cases leaving them a confirmed disease (though perhaps not a perfect *lues venerea*), only to be removed by mercurials. Could we persuade ourselves that there is now any practitioner in this country, who is not fully convinced of the communicability of morbid diatheris from parents to children, and perhaps too from nurses to children, we should say that Mr. Foot, in translating the observation of Dr. Mahon, has rendered a service to the public. The original is by no means remarkable for perspicuity or accuracy; but it is evidently the production of a man who has had an extensive experience, and who appears to relate his observations without any preconceived theoretical bias or fanciful system. His views of the subject are rather the result of good sense than refined speculation, and as such deserve attention. Mr. Foot has illustrated his translation with brief notes.

An Essay on the Causes, Prevention, and Cure of Consumption, wherein Bleeding is exploded, and a new Method of Cure earnestly recommended to the Use of all Persons. By Laurance Hope. With several remarkable Cases. Second Edition. pp. 142. 12mo. 2s. Walker, Portland-street; Cradock and Joy.

MR. HOPE boldly avows himself to belong to that class of people called *Quacks*, as he is "the proprietor of a *quack* medicine," and he defends strenuously not only the *right*, but also the *propriety* of dealing in nostrums. His reason is, because he "does not choose to share his *secret* and his *profits* (we believe this) with every ignorant apothecary." Yet he assures us that he can cure consumption; and although this disease prevails throughout the United Kingdom to an alarming extent, he neither gives us his address, nor tells us with what he cures this hitherto incurable malady, but leaves the public to depend entirely on whatever stuff any quack medicine vender may think proper to sell under the appellation of Hope's "Hectic Pills." He adds, indeed, that although *his secret* is copied from an "old treatise, which has passed through many hands since it was written," yet "the drug could not be procured, perhaps, in six towns in the kingdom, and in the metropolis could not be made up by the apothecary under the price it is now sold at." Then if Mr. Hope's profits are so very small, we think it would be more just to the public, and equally advantageous to him, to raise the price of his medicine, allow the apothecary something for his labour, and enable physicians to judge of it, from a knowledge of its nature and effects. He can have no objection to this if the efficacy be such, as he represents it, to flash conviction "upon them like a beam of light upon utter dark-

ness." Mr. Hope discovers more talents than most of his brethren nostrummongers; and many very shrewd and just remarks are scattered through this little volume, which at the same time bears some internal evidence that the author has not received a medical education. Although he professes to cure consumption or *phthisis pulmonalis*, yet his principal cases are young females whose primary affection had been leucorrhœa, which induced amenorrhea and general debility with an attendant cough. Surely Mr. Hope will not pretend to call such infirmities cases of pulmonary consumption. The author's prefatory observations on vaccination have considerable merit.

"How miserably must any person be in want of an argument, when they [he] object to the vaccine because it is a beastly disease. Most diseases equally merit such an epithet, and none more than the small-pox, a disease which is so loathsome, beastly, and filthy, that language cannot describe it, and so dangerous, that, even under inoculation, more, upon an average, *die* than are supposed *liable* to *take* the *small-pox after* vaccination, death out of the question; for none have been hardy enough to class the deaths from small-pox inoculation against the deaths by vaccine inoculation. It might, however, be curious to state the question for once. About *two* in a thousand die of inoculation; which in 10,000 inoculations will give twenty deaths. About one in a thousand are [is] liable to take the small-pox after vaccination, and *one* in ten die of the natural small pox. Thus, 10,000 inoculations for the vaccine give ten cases of small-pox and *one* death: so that it requires to vaccinate 200,000 persons to produce twenty deaths."

THE ARTS.

The Historic Gallery of Portraits and Paintings; and Biographical [and Critical] *Review* [of Painting and Sculpture]: *containing a brief Account of the Lives of the most celebrated Men, in every Age and Country; and graphic Imitations of the finest Specimens of the Arts, Ancient and Modern. With Remarks, Critical and Explanatory.* Vol. III. 8vo. 72 plates. 1*l.* 4*s.* Vernor, Hood, and Sharpe, 1808.

WE are happy to find that the biographical part of this book is improved, as we suggested, and that the student of "the human face divine" can now be gratified with a sufficient number of historical facts and anecdotes, whence his physiognomical observations may be elucidated. A little more attention to dates, and the concise manner adopted in "Harrison's Biographical Magazine," would still improve this "Historic Gallery," which has deservedly received considerable public approbation. This third volume contains thirty-seven portraits and thirty-five designs of paintings and sculpture. Among the latter are a monumental column and trophies, dedicated to the memory of Lord Nelson, as well as a colossal

statue of this hero; all of which were designed by Mr. R. Mitchell, and to be erected at Montreal, in Canada, at the expence of the public-spirited inhabitants of that country. The ornaments of the column very happily include representations of his lordship's principal achievements, with suitable inscriptions; and the statue faithfully adheres to truth, in exhibiting the warrior in his uniform, without any regard to an imaginary Grecian costume, which some artists have supposed necessary to give statues an effect. Perhaps, indeed, the grandeur of the figure, which is eight feet high, naturally associates with our preconceived ideas of the man, and thus contributes to withdraw our attention from the costume, and heighten the general effect of the representation. However it may be, we have no hesitation in saying that it is highly creditable to the talents of Mr. Mitchell, and much superior, in effect, to some similar productions of English artists. Mr. G. Cooke, the engraver of these plates, seems to improve in the outline style; his strokes become more flowing and easy. In such of the characters as are translated from the French, we noticed some expressions rendered too literally. These, however, are neither very numerous, nor very injurious to the general merit of the work. We shall extract the sketch of John Duke of Braganza, the restorer of the Portuguese monarchy.

"The dominion [domination] of Spain pressed considerably on Portugal when Margaret of Savoy, Duchess of Mantua, resided there in quality of viceroy; but the chief power was in the hands of the secretary of state, Miguel Vasconcellos, of a disposition rigid and avaricious, who, by his skilful management in the distribution of honours, fomented among the Portuguese nobility a jealousy favourable to the support of his authority.

"One person alone he dreaded, which was John of Braganza, the son of Theodore, from whom Spain had taken the crown of Portugal; but Vasconcellos well knew the character of that prince, who, retired in his castle, preferred the felicity of diffusing happiness around him to the splendour of a throne, which could only be attained by the sacrifice of his repose. The people were, nevertheless, desirous that he should courageously assert his birth-right, and several of his subjects did not scruple to urge him to it. Too crafty to employ violence, Vasconcellos had recourse to measures to secure the person of the duke, who being informed of his designs, without appearing sensible of the snare that was laid for him, had always the address to escape it.

"The superintendant of his house, Pinto Ribiero, increased daily the partizans of his master. The archbishop expatiated on his brilliant qualities, and became fully acquainted with what was going on. The duke communicated the whole to his wife, Louisa de Guzman. 'Accept,' said she, 'the crown which is offered to you: it is glorious to die a king, even if you be one but a quarter of an hour.' These words confirmed the resolution of the duke, but his conduct was not the less reserved; and, while he was at Villa-Viciosa, the Portuguese accomplished the revolution with a degree of calmness which could not have been expected. They required but one victim—this was Vasconcellos, who was killed by the great chamber-

lain, by a pistol shot. Some efforts were made to preserve his life. The vice-queen presented herself before the people, accompanied by her maids of honour, and flattered herself that her presence would appease the insurgents. 'What have I to fear from the populace,' she exclaimed, 'except their scorn?'—'You have to dread, Madame,' replied Norogna, 'that they do not throw your highness out of the window.' This answer greatly terrified her, and she retired; and, on the sixth of December, 1630, John of Braganza was crowned by the title of John IV. A little time after, the vice-queen Margaret conspired against him: some of her partizans were put to death, others sent into exile, and Margaret was conveyed to the court of Madrid. He afterwards entered into alliance, offensive and defensive, with the Dutch and the Catalonians; and, to promote the welfare of his subjects, employed himself continually in lessening the taxes, and in the reformation of abuses.

"This prince was born at Lisbon, in 1604, and died in 1656, at the age of fifty-two, after a reign of twenty-six years."

Antiquarian and Topographical Cabinet, containing a Series of elegant Views of the most interesting Objects of Curiosity in Great Britain, accompanied with Letter-press Descriptions. Vol. IV. 50 Plates. 15s. Clarke. 1808.

HAVING expressed our opinion of the utility and merit of this work, and earnestly recommended it, in our account of the preceding volumes; we have now only to state, that it has contributed to establish the popularity of its authors, Messrs. Storer and Greig, as landscape and architectural engravers. The fourth volume is unequivocally the best which has yet appeared, and we perceive in the plates a delicacy, spirit, ease, and vivacity, which render them greatly superior to those in the first. The selection of subjects is no less distinguished by taste and interest. A short extract from the interesting and curious account of "Ifley church, Oxfordshire," will show that its literary merit is by no means inconsiderable. It is equally pleasing and honourable to see a monthly publication thus improve in intrinsic merit and elegance, after experiencing the approbation of the public.

"The village of Ifley," (say our artist authors,) "is about two miles from Oxford, on the the road to Henley, pleasantly situated upon a wooded eminence, having the river Isis flowing by its side. On its left, over a long range of corn fields, is Shotover Hill; on its right the meadows, enriched by the meanderings of the stream, are bounded by the shaggy top of Bagley Wood. Approaching the village from the University, the ancient tower of Ifley Church is seen elevating its venerable battlements above the trees. Nothing in the appearance of this fabric, excepting the tower, is calculated to arrest the attention on advancing towards it from the village; but turning to the western door, a rich profusion of Saxon ornament presents itself, upon which the corrosive tooth of time has been nibbling for centuries almost in vain; the only material injury sustained, being a slight depression of one of the mouldings in the arch. This door is surmounted by a chain beautifully sculptured,

each link of which is conjoined by a grotesque head, and encircles an animal, bird, or other device. Next is a large cable moulding, supported as it were by a great number of beaks issuing from grotesque heads: these ornaments are repeated on another moulding of the same description, which recedes; and receding again to a considerable depth is the wavy chevron; the whole produces a richness of effect not surpassed by any building in this style now remaining. This door has been long in disuse; it is encumbered with a wooden rail nearly overgrown with nettles: to these evidences of desertion have lately been added the ruins of a porch (which will be hereafter noticed); its head-stone, cruciform wrought, may be distinguished among the broken stones. Over the west door was a large circular window, now stopped up; one of the fourteenth century has been inserted in the space: three richly-ornamented arches appear to have formed the pediment of this superb front, but these are now much injured by the lowering of the roof. Within a few feet of the church westward is a garden wall, which prevents an integral view of this interesting front from being seen to advantage.

"On the south side of the church is an elegantly-formed door exquisitely ornamented; its arch is supported by four columns; the two outer ones have plain shafts, those within are carved with diamond-work and zigzag. The capitals are exceedingly rich, representing on the left side two centaurs in combat, and on the right an encounter of horsemen: on the base of the last-mentioned column the figure of an animal claims particular notice. This superb door was till lately obscured by a heavy porch, which no doubt greatly contributed to its present state of perfection, the carving being deep and fresh, excepting where it has undergone the process of white-washing—an ignominy to which the whole door is perhaps at some future period destined.

"The southern porch was removed about the beginning of the year 1807, under the direction of the Reverend Mr Cockell, minister, and the then churchwarden, Captain William Nowell, whose residence is near the church: much opposition was experienced by the projectors of this improvement—the villagers contended that the porch was a necessary resort before the church service commenced, and were very adverse to having their ancient privileges of sanctuary here invaded; but the minister and his colleague, rightly judging that the interior of the church was the most likely place to excite sentiments of devotion, proceeded with their work, and, much to their credit, have executed it so scientifically, that not a particle of the door was damaged in the operation; though, by the insertion of the timbers to form the roof of the porch at the time of its erection, the head of one of the capitals on each side and the middle of the arch have been broken.

"Though the interior of the church retains its original architecture, its interest is much abated, and its symmetry and beauty defaced, by the erection of a clumsy platform for the ringers, and a screen of carved wood: these obstruct the view along the chancel, and break the noble cross arch which supports its roof. There is

likewise a gallery erected at the west end, which, though it was probably the pride of the builders, is certainly no credit to their taste! we are informed, by a painted pannel on its front, that 'This gallery was built in the year 1738, for the use of the singers only; John Allin, Martin Browne, churchwardens.'

"The singing galleries have of late become very numerous, and there is now scarcely a place of worship that does not exhibit one crowded with motley performers, to the great annoyance of the more sedate part of the congregation, who are wholly excluded from this part of the service, by the vociferous and discordant jargon of these pretenders to harmony.

"The church, from east to west, measures upwards of thirty yards, its width is about five. The tower is embattled and of moderate height, having no opening but the belfry windows. On its north-west corner is a large butment, containing a staircase leading to the belfry; this butment is terminated by a cluster of semi-columns covered by a sloping roof; immediately above, on the corner of the tower, is an enormous head with an open mouth, which emits the water from the roof; the lower jaw is sustained by a hand on either side.

"In the south-east corner of the churchyard is an ancient cross with an octangular base; its shaft is about nine feet in height, but so much corroded by time that no traces of sculpture, if it was formerly ornamented, could now be discerned. Near the cross stands a yew-tree, supposed to be of equal antiquity with the church; it measures about ten paces in circumference upon the ground; the trunk is much decayed, and presents a vacuity in which a man may stand erect; its external appearance, however, is vigorous and flourishing. In the decayed trunk are many chippings of stone, similar to that used in the building of the church; these appear to have fallen on the protuberances of the tree at the time the chancel was lengthened, and to have been gradually enveloped by the bark. Instances of this are by no means uncommon; many specimens of this nature are preserved in museums: there is a pebble of considerable size enclosed in a piece of oak in the museum erected at Oxford, by that indefatigable investigator of antiquity, Elias Ashmole.

"A specimen of the epistolary style in the reign of Henry VIII. appears in the following letter from Dame Kateryn Wells, prioress of Littlemore, to John Fettiplace, master of Queen's College, Oxford.

"'Right Reuerent and Worshipfull Master, I recommend me 'unto you as a woman unknowen, desyring to here of yowr good 'prosperite and welfare, the which I pray Allmighty God to pre-'serve to hys pleasur. The cause of my wrytyng to your master-'shippe at this tyme is this: hit is so, that Master Walrond be-'quethed unto the powr hows of Litylllmore, as I understand, *xxs.* 'yff hit wold like your mastershyppe to be so good frend unto your 'powr beyd-woman, off the foreseid plays, wer moch bound unto 'yowr mastershyppe, for we had neur more nede of helpe and com-'fort of soche jentylmen as ye be that we have nowe: for I under-

'stand ye be a syngler lou'. of relygyus placys. Y pray God that 'ye may longe continewe to Godds plesur, he have yow in hys 'kepyng eu' more. Amen.

" 'By yowr beyd-woman dame,
" 'KATERYN, Proress of Lyttylmore.' "

There are some good views of Guildford, and Loseley Manor House, Surrey; as well as in Lincolnshire, Northamptonshire, and Warwickshire, which are too numerous to mention in detail.

POETRY.

The Burniad; an Epistle to a Lady, in the Manner of Burns, with Poetic Miscellanies, Original and Imitative. By J. H. Kenney. Small 8vo. pp. 153. 4s. Vernor and Co. 1808.

THE plaints and miseries of criminal rebels have been so often sung, that we are pleased to find the unjust sufferings of loyalists also held up to public commiseration. The following "Ballad," we have been assured, is founded in fact.

" Did you hear of *Jane M'Donnell?*
(Lovely *Jane* of Castlebar)
How she died, all broken-hearted,
At the grave of *Alleyn Carr?*
'Tis a true and mournful story,
Plain and simple, as it shou'd;
And this pair of hapless lovers
Were alike of gentle blood.

" It was when renown'd *Cornwallis*
Was the sovereign of the land,
After he had quench'd the troubles
Of the French and rebel band:
Grief it is, and shame to think on,
How an handful went so far;
And for six weeks, unmolested,
Held the town of Castlebar!

" Winter now (of death the emblem)
Seem'd t' o'erhang the yellow vale:
Falling leaves, and fading flowers,
Told the melancholy tale.
Even so seem'd death to hover
O'er the loveliest blooming flow'r
That the hand of Fate had ever
Cropt in an untimely hour.

" Beauteous is the dawn of morning,
When young zephyr, full on wing,
Wafts around the odorous treasures
Of the lovely blooming spring.
Not less fair, nor less enchanting,
Did the lovely *Jane* appear
In charms, and all the female graces,
Blooming in her nineteenth year.

" But, alas! how fleet and transient
Life and all its charms are found!
Virtue, innocence, nor beauty,
Wrest stern Fate's remorseless wound:
All those charms that thrill'd each bosom,
And attracted ev'ry eye,
Fading pale, in youth's meridian,
Told that Death was standing by.

" Pale those cheeks, like fading lilies,
Where the damask rose had blown;
Dim her blue eye's beaming beauty,
That with starry lustre shone:
Slow and mournful now that footstep
That so lately skimm'd the lawn;
Mute that voice that, like the skylark's,
Carol'd at the early dawn.

" Nightly did the wretched maiden,
When the midnight hour was come,
From her sleepless pillow rising,
Visit her true lover's tomb.
Unobserv'd, I stepp'd behind her,
While with feeble pace she stray'd
To the churchyard, where young *Alleyn*
In his winding-sheet was laid.

" To his grave-stone faintly moving,
O'er the well-known spot she hung,
And, awhile in mournful silence,
Oft her folded hands she wrung.
Oft to Heaven her eyes were lifted,
Oft she cast them on the ground;
Tender sighs her bosom rending,
All in tears of anguish drown'd.

" 'Twas a cloudless night, in autumn;
Ev'ry star with brilliance shone;
And, from Heaven's o'erarching azure,
Beam'd the full resplendent moon.
Nature's voice was hush'd in slumber;
Silence reign'd, till with the gale
Mingling sighs, heart-broken *Jenny*
Breath'd this sad but artless tale.

" ' Ah! I know it:—'tis his grave-stone!
' Ever loyal, ever true;
' In his king's and country's service
' Gallantly his sword he drew.
' Fate is not to be resisted;
' Direful is the hand of war;
' He was taken by the rebels!
' He was hang'd at Castlebar!

" ' Yes, they hung him—cruel wretches!
' Hung the pride of Irish youth!
' Matchless in his manly beauty,
' Virtue, tenderness, and truth!
' Yes, they hung him—savage traitors!
' Stabb'd him with their murderous hands,
' When he scorn'd to kneel for mercy,
' And refus'd to join their bands!

" ' Not content to slay my lover,
' They expos'd him on the ground,
' Where I found his lifeless body
' Gor'd with many a brutal wound!
' Half distracted there I sought him,
' By the pale moon's rising beam,
' 'Midst an heap of naked bodies,
' Tho' o'erwhelm'd with maiden shame.

" ' Soon his features I discover'd,
' By the pale moon's silver ray;
' When my tears, in silent showers,
' Wash'd the clotted gore away.
' Clos'd in darkness, ne'er to open,
' Were those eyes so skill'd to charm;
' Cold and lifeless were his pale lips,
' Yet my kisses made them warm!

" ' When his manly limbs I shrowded
' In the veil and gown I wore,
' Next night in this grave I laid him,
' Never to behold him more!—
' Yes! my tears bedew thy grave-stone;
' *Alleyn*, 'twas for this I came!
' Fondly too, to kiss each letter
' That inscribes thy dear-lov'd name!

" ' Had he liv'd—(Oh faithless fortune!)
' But that blessing Heaven denied;
' Long betroth'd, this morn had made me
' My true lover's happy bride.
' But, alas! our joys are ended
' By the envious hand of Death;
' Save that only joy that's left me,
' Here to yield my latest breath.

" ' Ah! what freezing damps surround me!
' Chilling cold assails my heart;
' O'er each limb I feel it stealing,
' And in ev'ry vital part!
' Cease—Oh cease my poor heart beating!
' How it flutters! How it fades!
' What's this mist that floats before me,
' And envelopes all in shades?

" ' See! Oh see that babe-like spirit!
' *Pity's* self descends from high,
' (Heaven's lov'd cherub) to conduct me
' From this world of misery.'
Here she ceas'd her fond complaining,
O'er the grave of *Alleyn Carr*;
For the shaft of *Death* had silenc'd
Lovely *Jane* of *Castlebar!*"

We are no friends to imitations of Burns, especially by an Irishman, who can have no national prejudices in favour of that barbarous dialect; of course we pass over the poem that gives a title to this little volume, which contains several good-natured pleasing trifles, not unworthy of perusal in an hour of idleness, vacancy, or illhumour. Good sense, feeling, and delicacy, indeed, are more conspicuous in the effusions of Mr. Kenney's chaste and patriotic Muse, than the higher flights of fancy.

EDUCATION.

The French Student's Vade Mecum, or Indispensable Companion; in which are displayed the different Cases of Persons and Things, as required by all the French Verbs and Adjectives, the different Prepositions which they govern, those required by the Substantives, and the different Words which must follow the Conjunctions. By the Rev. P. C. Le Vasseur, a Native of France, and Chaplain of the Cathedral of Lisieux. 12mo. pp. 189. The Author, and Lucas, Birmingham; Longman and Co. London.

WE know not that this little volume is an "Indispensable Companion," but we are convinced that it will be found very useful for children learning French, as it will answer the purpose of a dictionary or vocabulary, at least in what relates to the verbs and particles, as well as the idioms and phrases. It is very properly arranged in alphabetic order, and renders the government of words plain to the capacity of youth. Many of the remarks and illustrations indeed may be thought very obvious by persons familiar with the language, but it should be remembered that they cannot be so to children, and that the present treatise, therefore, must be a very convenient assistant to their labours in learning.

An Essay on the Education of Youth; intended to unfold the relative Importance of the different Branches of Literature; to point out the best Methods of communicating Instruction; and to impress on the Mind the Necessity of habitual Reflexion. By Robert Goodacre, Master of Standard-Hill Academy, near Nottingham. Embellished with an elegant View (in Mezzotinto) of Standard-Hill Academy, Nottingham Castle, and the adjacent Country towards the East. Small 8vo. pp. 84. 2*s.* 6*d.* Johnson; Cradock and Joy. 1808.

THIS slight Essay discovers much good sense and experience in teaching, and a competent knowledge of the different branches of education: but Mr. Goodacre, good soul, thinks that religion ought not to be taught till persons are able to investigate its evidence like a problem of Euclid! Perhaps, however, he only means to say that he "is all things to all men," and that his academy is open to children of every sect. Such universality, to persons of finite faculties, must ever be the same as nihility.

MISCELLANEOUS.

Midas; or, a Serious Inquiry concerning Taste and Genius; including a Proposal for the certain Advancement of the Elegant Arts. To which is added, by Way of Illustration, a Fragment of Ancient History. By Anthony Fisgrove, LL. D. Small 8vo. pp. 224. 7*s.* Murray. 1808.

WE are not a little surprised that any person capable of writing such correct and sometimes elegant sentences, should have published a volume, which none of its readers have understood. We think that we can discover some satire in it, and that we can decipher some of the things to which the writer alludes; but still it is only explaining an enigma, which may have another import in the mystical imagination of its author.

Divine and Moral Precepts, for the Conduct of a Christian towards God and Man. By John Hamond, supposed to have been the Father of Dr. Henry Hamond, Author of the celebrated Annotations on the New Testament, and other learned Works; and written for the Instruction of his Grandson. Published [from an original MS.] by the Rev. John Plumptre, Prebendary of Worcester. 12mo. pp. 176. 3*s.* 6*d.* Longman and Co. and Rivingtons.

THIS is one of the few works adapted to the use of every class of readers. The sceptical philosopher will not think it any proof of weakness to consult such maxims, although they inculcate Christian piety, as they also abound in a profound knowledge of men and manners; the rational Christian will receive them as a most grateful banquet; and the fanatical methodist will here find evidence almost to demonstration, that there is no true religion, which is not accompanied by genuine morality and personal virtue.

Mr. Plumptre, to whom the public are indebted for bringing these "Precepts" to light, informs us that he "lately met with the MS. from which the following pages are printed, in Worcestershire; where it is well known that the learned Dr. Henry Hamond passed the latter years of his life at Westwood, during the time of Charles II. by whom he was intended for the bishoprick of Worcester." The work was intitled, "A Sweete Poesie or Variety of Flowers, composed of divine and moral Precepts for a Christian and civil Carriage towards God and Man." The style, as might be expected, was somewhat antiquated and quaint, and has been corrected a little in order to render it more generally useful to young persons; but is nervous, pointed, and perspicuous. We shall extract some of the precepts, which are divided into heads or chapters, such as "On Virtue and true Gentility; Love and Friendship; Honesty, Flattery, and Hypocrisy," &c.

"*Never separate piety from honesty.* Devotion and conscience must never be parted.—Fear God; honour your superiors; reverence your friends; and obey the laws.—Often meditate on what you owe to the Lord, and what to your country.—Custom in sin, will take away the conscience of sin." The following is expressed with all the energy of Lavater. "Who, but one that is of a distempered will and judgment, would think to offer fraud to the Decipherer of all thoughts? with whom we may, indeed, dissemble to our own cost; but to deceive is impossible.—It is ingeniously and worthily observed, that there are in all the law of God six hundred and thirteen precepts; whereof three hundred and sixty-five are negative, as many as there are days in the year; and two hundred and forty-eight affirmative, or as many as there are joints in a man's body: to show that God means that the whole man all the days of his life should serve him and keep his commandments. Understanding could not have chosen a worse mansion, that when it is vitiated, and made a pander to wickedness. *Pity it is, that greatness should at any time be out of the road of goodness.* Virtue is an uprightness of life, in all things agreeable to reason. Those who embrace it not, yet cannot but see it, and also highly respect it. Reading maketh an able man; discoursing a ready man; writing an exact man; but virtue beautifieth him in all."

These councils taken promiscuously will show that this volume is much more proper for youth than Dr. Hunter's "Men and Manners," and that it contains lessons of wisdom adapted to all men and all ages.

The Defence of Outposts. Translated from the French. Small 8vo. pp. 34. Gye, Bath. Hatchard, London. 1808.

NEVER was the maxim *Fas est ab hoste doceri* better applied than in the present case. If all our common soldiers were examined, they would almost all be found to be totally ignorant of every thing relative to the art of war; except mere mechanical marching, firing, and some other absurd motions. The French soldiers are as industrious to improve themselves in their trade, as musicians to learn some popular piece of new music. Nay even their passion of gambling is rendered

subservient to the same purpose, and numbers of them during their hours of recess from duty are busily engaged in shooting for money at targets, and with cross-bows, by which means they become most excellent marksmen. The defence of twelve different kinds of posts is here elucidated in the form of questions, which should be familiar to every common soldier as well as all field and subaltern officers. We hope this well-meant and seasonable little tract will obtain very general circulation in our army. Could every British soldier of skill and merit entertain a rational hope of changing his bayonet and sling for a sword and epaulette, we should soon have the most powerful army in the world. Promotion, the reward of merit, is the fountain of all martial greatness.

Calligraphia Græca et Pœcilographia Græca: a Work explaining and exemplifying the Mode of forming the Greek Characters with Ease and Elegance, according to the Method adopted by Doctor Thomas Young, and exhibiting a copious Collection of the various Forms of the Letters, and of their Connexions and Contractions. Written by John Hodgkin. Engraved by H. Ashby. Folio. Arch, Payne, &c. 18s.

WE have no hesitation in saying, that every ingenuous student of Greek literature will feel himself obliged to Mr. Hodgkin for thus furnishing him at a moderate expense with a very necessary and useful work; the materials of which are scattered throughout numerous scarce and expensive publications. The table "Varia Alphabeti Græci per ætatis ordinem Formæ," containing twenty alphabets, selected from different writers, is curious and interesting. The letters, notwithstanding the cavils of a monthly critic, are well formed, and the copious lists of contractions must prevent much waste of time, and perhaps also some idle conjectures. We could have wished indeed that the ingenious and learned author had added, although it is not essential to his plan, some more letter-press descriptions and some diagrams. Many of the latter indeed are fanciful, but others satisfy the mind with a convenient idea for analogy and recollection.

Remarks on Conical and Cylindrical Wheels, Public Roads, Wheel Carriages, &c.; in which the present Systems are reprobated, as being destructive to Horses and Turnpike Roads, of serious Consequence to Individuals, and a great loss to the Public. The whole written with a View to show the Necessity of the immediate Adoption of New Systems. 8vo. pp. 141. With Plates and Cuts. Vernor and Co. 1808.

MR. DEACON has here presented the commissioners of roads, stage coach and waggon owners, and all persons travelling by such conveyances, with some important observations on the construction of carriage wheels and turnpike roads. He offers many irresistible arguments against the convex roads, conical wheels (which are now universal), and the carriage of numerous passengers, and baggage on the tops of coaches. The convex roads oblige all carts and carriages to take the center, and thus cut them into deep ruts; the conical wheels act only a very narrow space, and

the carriage of heavy weights on the tops of coaches tend to render them easily overset. Cylindrical wheels, level roads, and long coaches, he contends, would obviate all these dangers and inconveniences. There can be no doubt, indeed, that if long or double-bodied coaches were adopted, instead of the plan of carrying six outside passengers, accidents would much seldomer occur in travelling, although persons in the inside of coaches are not unfrequently much injured by their oversetting, as well as those on the outside. If the roads were perfectly level, there would be no choice to the coachman or waggoner, and consequently they would drive along whatever part the horses inclined to. But the greatest and most important improvement recommended by Mr. Deacon, is that of having cylindrical wheels, the whole surface of which would press equally on the road. It would be no less advantageous to the roads, if wheelwrights would not make the axle-trees of all carts, waggons, and coaches, of the same length, but make them longer or shorter according to the weights which they had to support. This would effectually prevent wheels from running all in the same ruts. Considering the numerous judicious remarks and observations which occur in this volume, we think the public are very much indebted to Mr. Deacon for drawing the attention of our legislature to a subject so important to trade and the safety of a great number of useful members of society. This work has already occasioned a new act of Parliament, and there is reason to hope that another will follow it.

REVIEWERS REVIEWED.

EDINBURGH REVIEW.—VOLS. VIII & IX.

From April, 1806, to January, 1807.

IT is sufficiently notorious, that, like their brethren on this side of the Tweed, yclept the Critical Reviewers, the Literary Knights-errant of the North have a set of favourites, to whose publications of every description they regularly give the pre-eminence; whilst they either repel from their presence, or lash with merciless severity, all others, however deserving of their attention from genius, or learning, or virtue.

To these adventurers in the field of criticism, the chief recommendation is, in general, a boldness of character, including a contempt for vulgar prejudice, and more particularly opinions that are hostile to our establishment, religious and political.

On the other hand, they who profess a veneration for the religion and the laws of their fathers, who are not ashamed to declare their attachment to their king and their country, who prefer not the land of their enemies to their native soil, are sure of being shut out from observation if their productions have features too good to admit of caricature; or of being keenly censured or satirised, if, amidst abundant merit, there be any defects which ill-nature can expose to ridicule.

In proof of these charges, we fear we shall be able to produce the most convincing evidence.

In the two volumes now immediately before us, perhaps there occur not many glaring instances of that partiality, or that antipathy, of which we accuse the rash critics of the North.

The eighth volume opens with "War in Disguise; or, the Frauds of Neutral Flags*."

To this pamphlet, indisputably written with considerable eloquence, the reviewers have allotted no less than thirty-four pages. But it is in a great measure to controvert the author's statements in respect to neutral flags—which are to us sufficiently clear, and supported by arguments the most convincing. It is only *in transitu* that we notice this in the same manner as we shall notice several other political publications, since the subjects of them have been already discussed at full length in our Review.

In "*Rainsford's Historical Account of the Black Empire of Hayti* †," we are told, that the writer's "sentiments appear to be a singular jumble of prejudices against the abolition of the slave-trade, arising evidently from an entire ignorance of the subject."—This is very indecent language. Yet Mr. Rainsford is wrong in many of his positions, often misled by prejudice, and frequently deluded by views that are visionary.

"*An Inquiry into the State of the Nation, at the Commencement of the present Administration*, pp. 238 ‡," is, in the opinion of these juvenile gentlemen, a most momentous tract; to convey an adequate idea of which (such is the magnitude of its object, and such the merits of its execution) they found themselves utterly at a loss!!—"Happy, however, are we (say they) if by our humble efforts we shall succeed in our earnest wish to aid its salutary effects!" Young men, how modest! Ye forget yourselves. For the reason already given, we shall dismiss this pamphlet also, without entering into the argument.

The next political tract ‖ to which we shall advert (though *en passant* only) respects the Catholic question. It is intitled, "*Considerations arising from the Debates in Parliament on the Petition of the Irish Catholics.* By Sir John Throckmorton, Baronet."—To this treatise we should not desire to draw the attention of our readers, after having so repeatedly and copiously discussed the subject of it, but for a passage in a late charge of Bishop Randolph. The charge is altogether a masterly performance; and his lordship's opinion on the Irish question is expressed with so much force and simplicity—in a style so much resembling what, in our mind, a primitive apostle would have adopted, that we cannot help transplanting it in our page. By way of contrast, we shall premise a sentence or two from the Edinburgh Review:—"General declamations" (say the critics, as thousands have already said, and still say) "against the love of useless change, and on the folly of attempting to mend what is good already, will not do here: in fact, we are not well, as we are; it is a real and positive loss to the commu-

* See Edinburgh Review, vol. viii. pp. 1, 35. † p. 56.
‡ pp. 190, 206. ‖ pp. 311, 326.

nity as well as to individuals, which the laws complained against have occasioned, and which it is at least worth considering if we cannot remove." (P. 312.)—"The system of the popery laws in Ireland, must be looked at as a whole: in their present state, they are folly, caprice, feeble and petulant tyranny," P. 315.—Let us now appeal to the good Bishop of Bangor. "The Catholics (his lordship justly observes) are already possessed of all common civil rights; and one should think that persons who unfortunately hold tenets so opposite, not only to the ecclesiastical doctrines, but to the civil power of the realm, might be content with this indulgence. They have the full and free enjoyment of their religious worship; at which point, I conceive, toleration ends. I need not apprise you of the danger or the delusions of this religion, of the means which it has of imposing on the multitude, of the influence it gives to its priests, or of its intolerant spirit with regard to those of any other persuasion; on all of whom it peremptorily fixes the brand of heresy, and excludes them from salvation. It is not easy to give, in all respects, to persons so bigotted, the right hand of fellowship. But I object farther to the giving them an equal share of power, because I conceive that it invades a fundamental principle of the constitution, even that, by which the civil power incorporates with itself that church of which it most approves: so as to maintain religion and good order amongst its subjects, by the instrumentality of the same, inviting and encouraging them to uniformity with it. It is a consequence of such incorporation, that it gives not only establishment, but also superiority and ascendancy to it, so as to maintain its authority, and secure it from the attacks of those, who, by acquiring power, might take advantage of any sudden opportunity, or fluctuation of opinion, to weaken or overthrow it. In this view it is, that I think we are all, both clergy and laity, concerned in this question, as we value our happy constitution, and seek to preserve it entire, and unimpaired." P. 8.

In this country, the incorporation of the civil and ecclesiastical powers, is, unquestionably, most intimate. But, in a more general sense, religion and politics appear, at present, so closely interwoven, that it is extremely difficult to separate or detach the one from the other, in considering those publications which originate in the genius and character of the times. The ethics of the day are involved, also, in political hypothesis: and we seldom meet a "modern philosopher" under the shape of a moral essayist, a writer of romance, or a novelist, who has not taken his colour (or some tincture at least) from national emergencies.

Whether in noticing "*the Leonora**" of *Miss Edgeworth*, we may slide by an imperceptible transition, from morality into politics, we know not: but we do certainly wish to confine ourselves to a consideration of her ethics, or rather those of her Caledonian knight, to whose shield of base metal we mean to oppose the panoply of truth.

That any production of Miss Edgeworth should be favoured with

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* See Edinburgh Review, vol. viii. pp. 206, 213.

an early admission into this critical journal, was of course to be expected. "We are partial, we will confess (say these admirable moralists) to Miss Edgeworth; for we think the public very greatly indebted to her; and conceive, she has come nearer the true tone of moral instruction, *than any other writer we are acquainted with!!!*"—"Against the greater vices we may declaim from the pulpit or the press: or we may let it alone, exactly as we like best: for no man practises them ignorantly; nor can we tell him more about their consequences than he knows already, and has determined to hazard. But the smaller vices, those which make up the profligacy of an individual and the corruption of a people, are committed by thousands from mere carelessness and vanity, or from example and mistaken opinions; and it is to the correction of these, or of such classes of them as have become epidemic in a society, that a moral writer may apply his exertions with some hopes of success. The first great point is, not to magnify their enormity, and not to be more angry than is permitted to be in real life: the next is, to appear perfectly well acquainted with the world, in which those things are transacted, and to view with perfect good humour all the indulgences and palliations that they meet with from those who witness and perform them, and then to attack them with ridicule instead of reprobation, to show how well they may be separated from all that is liberal and easy, and even from all that is brilliant and fantastic, and how much they detract from real comfort, and interfere with every scheme of happiness. It is a rash, and for the most part a vain attempt, to think of appealing to a man's *conscience*, against practices which are sanctioned by all around him, and in which he indulges without any distinct feeling of depravity. He will treat all such attempts as foolish preachments, proceeding from despicable ignorance of the world, or ascetic cant and hypocrisy. The only chance is, to attack him on the score of *prudence* or of *pride*, to show that the practices we mean to condemn are foolish and despicable; that they indicate want of talents, or of spirit; and that they are objects of derision and contempt to the more illustrious persons in society. To do this with success, we must neither be too rigorous nor too refined. If we talk either like scrupulous purists, or sentimental innocents, we shall be laughed at and neglected. We must assume a certain familiar and secular tone, and rather endeavour to show that we are more knowing, than that we are more virtuous than those we address. It is only in this way that we have a chance of being listened to; and if that great point can once be gained, it does appear to us, that by mixing our reasons and our ridicule in just proportion, by making our instances rapid and amusing, and concentrating our proofs into striking and interesting groups, we may produce a considerable effect upon the minds of all who are worth reforming, or give impressions, at least, which after experience may develope into salutary conviction. Now it is by assuming this tone, and applying herself to this method of instruction, that we think Miss Edgeworth has deserved well of the community." PP. 212, 213.

Such is the philosophy of the Edgeworth school —— which we have exhibited without mutilation, lest we should be charged with

a want of candour in our animadversions on it. There is a great deal of obscurity in the passage—for which reason, also, we have given it entire. One thing, however, is plain—instead of recurring to those principles of conduct, to which Christianity uniformly refers us, and underived from which no good can come; the Edgeworths and their disciples have not scrupled to lay the foundation of morality in worldly *prudence* and in *pride*. In their creed, the doctrines of the Gospel are entirely put out of the question. But we affirm, that no sure and permanent advantage can ever flow to society from such a source — a fountain always turbid, sometimes dried up, and sometimes overflowing. He who avoids vice, merely from prudential motives, from a regard to character alone, and consequently a dread of degradation, has respect to himself—to himself only, as connected wih his fellow men: he has not regard to the will of God, or the sanctions of religion. It is true, a large part of mankind act under this influence. Nor is there any thing new in the precepts of Edgeworth. "The minute philosophers" of the Greeks taught the same doctrines; and some of the wiser Heathens, such as Socrates, Epictetus, Seneca, and Cicero, had so considerable a portion of "the wisdom which is from above," as to look with scorn on "the minute philosophers." At the present day, there are certain half-civilised Pagans, who have been for ages remarkable, and are still noted by travellers, for having reduced the sort of morality which the Edgeworths inculcate into practice. We allude to the people of Japan. So overwhelming is their sense of shame in consequence of having exposed themselves to ridicule by the commission of any one of "*the smaller vices*," that, to shun the eyes of their countrymen, they often take refuge in death. And what are the principles that actuate our more than half-civilised neighbours on the Continent, the paganised Christians of France? Individually, and as a nation, their thesis, as applied to morality, has been, "Scire tuam nihil est, nisi te scire hoc sciat alter." And the root from which all their actions spring, is Honour. Honour is the universal principle. It is "Honour"

> "Here passes current; paid from hand to hand,
> It shifts in splendid traffic round the land:
> From courts to camps, to cottages it strays,
> And all are taught an avarice of praise:
> They please, are pleas'd, they give to get esteem;
> Till, seeming blest, they grow to what they seem.
> "But, while this softer art their bliss supplies,
> It gives their follies also room to rise;
> For praise, too dearly lov'd, or warmly sought,
> Enfeebles all internal strength of thought;
> And the weak soul, within itself unblest,
> Leans for all pleasures on another's breast.
> Hence ostentation, here, with tawdry art,
> Pants for the vulgar praise which fools impart:
> Here Vanity assumes her pert grimace,
> And trims her robes of frieze with copper lace:
> Here beggar Pride defrauds her daily cheer,
> To boast one splendid banquet once a year:

The mind still turns where shifting fashion draws,
Nor weighs the solid worth of self-applause."

Such were the French, as described by our charming minstrel: and such are the French still. Alas! what have been the fruits of this honour? Our "*Traveller*" could see rising from the bed of corruption various follies — vanity, ostentation, pride. But had he extended his views farther — had he looked a little into futurity with prophetic as well as a poetical eye — he might have seen originating, in the same polluted source, ambition, tyranny, murder, blasphemy, infidelity — in short, vices in every shape, and death in all its horrors. Wherever, indeed, the code of the Edgeworths gains acceptance, it may operate for a time in keeping up the specious appearance of decency. But from a revolution in general opinions or fashions, a change of circumstances in the individuals, a new and trying situation, or on any violent emergency, what will become of this ephemeral code? Why, truly, it will dissolve into atoms. We call it ephemeral, for, at best, it is calculated only "to flutter through life's little day." It hath respect solely to this life, not to another state of existence: it hath respect to man alone, not to "God, who trieth our hearts."

As the maxims of this school depend upon existing opinions, manners, and usages, so are they not only fluctuating, and temporary, but in a great measure local. For, let the pupils of Miss Edgeworth be transported to Persia or China, and they will find many of her lessons of very little practical use, and be forced to acknowledge, that a conduct which may here expose them to derision or contempt, may not, in their new situation, be condemned, as either foolish or despicable.

But let us come to particulars. By these general observations and strictures, we convey no very clear ideas of the subject; but with our antagonists, the Edinburgh critics, are throwing it into obscurity. "We may declaim against the greater vices (they say) or we may let it alone, exactly as we like best." So much for preaching! but for the smaller vices, it is to the correction of these, that the moralist may apply his exertions with the hope of success; not, however, by appealing to the conscience, but by ridicule. Now what are the smaller vices? "Those (they say) "which make up the PROFLIGACY of an individual, and the CORRUPTION of a people!"—It should seem, then, that with such vices as make up the profligacy of an individual, and the corruption of a people, preaching (and of consequence the Gospel) has nothing to do. This is strange, indeed! For the sake of a little illustration, let us suppose the case of an individual, and observe him in his relative connexions of a country gentleman, for instance. In public and in private he preserves a fair character—nay, he is esteemed and loved: and so much is he a man of honour, that "his word (as the common expression is) might be taken for his bond." Yet in his intercourse with the neighbouring borough towns, of which he is a patron, he scruples not to bribe and corrupt his dependents by the lowest artifices. He is, however, a gentleman: he is an honourable man. In the ordinary commerce

of life he would abominate a liar: but, by his political manœuvres, he draws hundreds into perjury. Here, then, is a case, in which our antagonist would deem "it vain to appeal to a man's conscience;" since the practice of the individual whom we have imagined is sanctioned by all around him, and "he indulges in his practice without any distinct feeling of depravity." In the supposition of this case, we have departed from our original train of ideas, in order to give as fair an aspect to the argument of Miss Edgeworth and her "partial" friends as we possibly can. Yet very little is to be made of the argument. Suppose this patron of the borough were attacked on the score of prudence or of pride? And suppose the censor so far prevailing, as to render him to himself ridiculous, and to reclaim him from his error? Yet would the principles on which the effect was produced be false. They are of this world; and, as the world, are mutable.

> "Manners with fortunes, humours turn with climes,
> Tenets with books, and principles with lines.
> Search, then," ——— the Scriptures!

It is the Gospel, only, that goes to the root of all evil. It was the very intention of the Gospel to sweep away all worldly principles of conduct, and to substitute in their room those which will endure unto the end. He, who commits one sin, can never be deemed "guilty of all;" unless, in judging of guilt, recurrence be had to the MOTIVE of action. The Christian motive is, to PLEASE GOD. And the man, who deliberately commits one sin which God hath forbidden, can never, in abstaining from others, seek to please God. He is, therefore, guilty of all. On the grand motive, therefore, of pleasing God, we must act invariably, if we wish to be accounted the disciples of Christ. And in our whole moral deportment we must refer to our consciences, as informed by the light of Revelation, for an unerring rule of conduct. And if our hearts condemn us not, we may have confidence towards God. "*The modern philosophers*" may act "from prudence, or from pride," that they may have glory of them, and "VERILY THEY HAVE THEIR REWARD." But, for the Christian, let him not have respect unto them, but unto "his Father who seeth in secret: and his father who seeth in secret, shall reward him openly." That it is time to stop short in what our critics would call a preachment, and what for any good it may operate on the minds or manners of the said critics, we may, we believe, pursue or "let alone, exactly as we like best."

Of the same school with the Edgeworths, is another favoured lady, who is now presented to our notice (vol. viii. 465)—we mean *Mrs. Opie*. Her "*Simple Tales*," in four volumes, are here the subject of criticism. "We owe some apology to Mrs. Opie (say these gentlemen) for omitting at the proper time to take notice of her beautiful story of the *Mother and Daughter*; the second volume of which is, perhaps, the most pathetic, and the most natural in its pathos of any fictitious narrative in the language." — This is high panegyric indeed! — which is readily enough accounted for ——

Mrs. Opie is a *philosophist!*—"This clue, once found, unravels all the rest!"—When we, however, assert, that exclusively of Mrs. Opie's principles, and the exceptionable morality there insinuated, or rather exhibited and boldly taught, we were by no means delighted with the story of the Mother and Daughter, we may be suspected of a bias on the contrary side, from our Antijacobinical tenets. And it may be added, *de gustibus non est disputandum.* But if the book contain such beauties, we can only consider it as a greater evil. In proportion to its merits on the score of invention, or its power of awakening the sensibilities of the heart, we must lament its existency, and dread its pernicious effects. In confirmation of our opinion, we shall extract from a late publication entitled "*The Family Picture*" a note, in which the author censures a variety of female productions, and among the rest "the Mother and Daughter," not in a general and assertive manner, but in terms characteristic of the genius and tendency of the writings that are the subjects of animadversion. The author of the poem professes himself to be a country-gentleman, appealing to an old college-friend, the Bishop of ****, on what he deems exceptionable in many parts of the education both of boys and girls. The lines to which the note we shall transcribe is appended, are as follows:—

> "And shall dame Science with her sees and saws
> Chill the warm heart, or deaden self-applause?
> Shall irksome tasks on youthful pleasures trench
> A few familiar phrases of the French?
> And 'Beauties' and 'Epitomes,' that wear
> To feeble minds a fascinating air;
> And *dainty novels* that each palate suit,
> Pluck'd at noonday, tho' deem'd forbidden fruit,—
> These are the blighting seesaws that destroy,
> So pitiless, the buds of infant joy!"

On which the poet thus speaks in prose: "I have heard it observed, that the novels written by the female sex are, in general, 'pure' in comparison with others, and may be read with safety. This position I strenuously deny. I think female authors betray a greater propensity to vice, though it be often shaded by a spurious delicacy. In the last age there were some, who, bold in vice, endeavoured to immortalise their shame, by writing their own memoirs —— such were Philips, Pilkington, Vane. Mrs. Manly wrote the scandalous memoirs, called Atalantis, &c. &c. Mrs. Centlivre and Behn are notorious for the indecency of their plays. Since that time, actresses and kept-mistresses have written histories of their own depravity. But perhaps Mrs. Wolstonecroft was the only female, who had ever the audacity to become a kept-mistress upon principle. *Mrs. Opie* (though not to be classed with any of the above writers) has now erred greatly in her '*Mother and Daughter.*' She has drawn both her hero and heroine as amiable characters; and, exposing them to dangers and plunging them in distress, — *all in consequence of the vulgar prejudice that so absurdly operates* against *concubinage.* She has endeavoured to excite our pity in their behalf, to interest our affections in their favour, and *for their*

sakes to disturb our principles. In short, to vulgar prejudice they die martyrs. Religion, it is true, is called in; *but in the form of a Quaker.* — I consider 'The Mother and Daughter' as a book of a very bad tendency; and *Mrs. Opie's* insinuations, as more likely to do mischief, than Mrs. Manley's impudence." PP. 27, 28.

With respect to the Tales, they "are of very unequal merit," it seems: and the tale of most merit, it also seems, is that, where Ellen Percival, the daughter of a farmer, is seduced by a French nobleman; is driven by shame and impiety to destroy her bastard child; is of course tried for her life, and deservedly condemned to be hanged; and on the evening before her execution on the gallows, writes a very moving letter to the said French nobleman. "It is impossible" (observe our young critics) "to read this letter without being struck with the tone of natural and gentle feeling which it expresses so admirably." Then follows the pathetic letter from "poor Ellen Percival." Such is the specimen and the only specimen of Mrs. Opie's Simple Tales, which the Edinburgh reviewers have laid before the public, in order to secure to them with that public a favourable reception. And do the Edinburgh reviewers really think, that the sympathy thus excited can have no immoral tendency? Is it right, that we should feel the interest this tale is calculated to produce, in behalf of a harlot and a murderess — the murderess of her own child? Is it becoming in Mrs. Opie? — Is it not revolting to female delicacy, thus to plead for a vice, the very thought of which used to raise blushes on the cheeks of our daughters, but which Mrs. Opie has, in many instances, endeavoured to soften down "by gentle and natural expressions," and to familiarise to their minds? And, to say nothing more of incontinence, which this lady, doubtless, thinks a pardonable frailty (if at all a frailty), shall the most dreadful of all murders — shall infanticide be thus apologised for — and the laws of our country be attacked and rendered obnoxious to our apprehensions, as cruel and tyrannical —— shall all this be done, not only with impunity, but done and gloried in, applauded and admired? — For shame, Mrs. Opie! For shame, you self-erected censors — you, who in so many places boast of your immaculate purity — even of your Calvinistic rigour! — After an extract so offensive to virtue, could it be expected, that with all the complacency in the world you should have concluded in such terms as follow your review of the "Simple Tales?"—"We cannot place Mrs. Opie so high in the scale of intellect as Miss Edgeworth; nor are her Tales, *though perfectly unobjectionable on the score of morality,* calculated to do so much good. Her writings, however, are very amiable and very beautiful; and exhibit virtuous emotions under a very graceful aspect." —— They certainly exhibit *vicious* emotions under an aspect as graceful.

The next person, that claims our attention, is a female of a far different complexion*, *Mrs. Trimmer.* Her "*Comparative View of the New Plan of Education* promulgated by Mr. Joseph Lancaster," &c. &c. had a large space allotted to it in the pages of our Review.

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* See Edinburgh Review, vol. ix. pp. 177—184.

And to those pages we refer our readers with pleasure and with pride. Our account of the reception which this lady has met with in the North, will now, without much difficulty, be anticipated. The inhospitality, the rudeness with which she is treated, is, indeed, beyond all former example. And such prejudiced opinion and glaring injustice were never, perhaps, before exhibited to the world. So that we almost recall our words, when we spoke of anticipation: for the possibility of such impudence existing as could dictate the following sentence, can hardly, we think, be imagined.—"This is a book written by a lady who has gained considerable reputation at the corner of St. Paul's Churchyard; who flames in the van of Mr. Newberry's shop; and is, upon the whole, dearer to mothers and aunts, than any other author who pours the milk of science into the mouths of babes and sucklings. Tired at last of scribbling for children, and getting ripe in ambition, she has now written a book for grown-up people," &c. &c.—In this strain of ridicule, the article proceeds, without argument, without method. Surely, though these critics may convince the world that they possess some share of wit, they cannot conceive, that their Journal will be seriously consulted, as an index to the publications of the day. With those who have little principle, and a great deal of ill-nature, the Edinburgh Review will long continue a favourite. And we are sorry (for the honour of human nature) to acknowledge, that a large part of mankind are of this description. Be this as it may — it is our duty to animadvert on what we think reprehensible, and expose to full view what we deem worthy of reprobation.

Of "some small part of Mr. Lancaster's book," Mrs. Trimmer, it seems, speaks well. But she has no right (say the critics) to speak well!!—"Such a right must be earned by something more difficult than *the writing sixpenny* books for children!—— not one of which books, they ever remember to have seen."—Here may be wit — but where is the argument, the justice, or the grammar?* Impertinence, like this, requires no serious confutation. To "the principles on which Mr. Lancaster's school is conducted," Mrs. Trimmer objects, "that he exalts the fear of man above the fear of God." This objection can never be done away by all the casuistry of the Edinburgh reviewer. The main object, however, for which Mrs. Trimmer has favoured the public with her excellent "Comparative View," is to set the friends of the Church of England on their guard; since she has fully proved that the Ecclesiastical Establishment is in danger from the increase of Mr. Lancaster's institutions. Mr. Lancaster is himself a Quaker. But "I pledge myself" (says he) "not to teach my own creed; I will confine myself to those points of Christianity in which Christians all agree." In order to do this we must subtract from Christianity its *characteristic institutions* and its most *essential doctrines*. Not a

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* "*Writing*" is used as a substantive: "Sixpenny books" must consequently be in the genitive case. The sentence should have run, "The writing of sixpenny books." Afterwards, *ever* (or *never*) is misplaced.

word must be said of *Baptism*, or of the Sacrament of *the Lord's Supper*. So much in favour of Quakerism, which disallows both the Sacraments!! Thus slyly is Mr. Lancaster proceeding — in silence and by imperceptible degrees introducing his own persuasion, whilst he openly professes the utmost impartiality. So that "the suppression of his own creed in common with other creeds," is a mere fallacy. And what becomes of that essential doctrine, the *Atonement*? — It were useless to pursue this inquiry. Nothing can be more clear, than that to bring all his pupils upon a footing in respect to religion, Mr. Lancaster would or must reduce Christianity to Deism. And the Edinburgh Reviewer has acted very unwisely, if he wished to have credit as a sound logician, by touching on this point in a serious way. He ought to have treated it jocosely and sarcastically, and to have kept his reasons in reserve. All he says is (how much to the purpose, let any one judge) — "It appears to us very easy to confine the religious instruction of the poor, in the *first years of life*, to those *general feelings* and *principles* which are suitable to the Established Church and to every sect." As to "the first years of life," we have only to answer, that we prefer "to bring up a child in the way in which he should go; and, when he is old, he will not depart from it." And what are those *principles* and *feelings*? The reviewer must find great difficulty in a definition of them. If he be a Quaker, he will tell us, with friend Lancaster, that *feelings* cannot be defined. In short, we cannot do better than refer our critics to their own article of Lessing's Nathan The Wise." (vii. p. 150.] And we scruple not to pronounce on Lancaster what they pronounced on Lessing, with the alteration of a few words only: "It must be confessed, that he inculcates the duty of mutual indulgence in religious opinions in a very radical and effectual way, by arguing the extreme insignificance of all peculiar systems of faith, or rather, the strong presumption against any of them being at all worth attending to, or in any respect better than another. The author's whole secret, for reconciling Papists, Protestants, Quakers, Calvinists, Arians, Socinians, &c. &c. to each other, is to persuade them all to renounce their peculiar tenets, and to rest satisfied with a kind of philosophical deism, in which they may all agree."— In Lessing's Play, a poor Christian woman, having happened to say —

> "———— Thro' an unexpected path
> The *Saviour* drew his children on to him,
> Across the tangled maze of human life."

She is answered:

> "So solemn that: and yet if, in the stead
> Of *Saviour*, I were to say *Providence*,
> It would sound true."

The creed of Mr. Lancaster appears to be equally liberal and accommodating.

In the conclusion of this account of Mrs. Trimmer (on which we have commented enough to prove it to be one of the grossest misrepresentations ever produced to the public eye) — the critics say:

"Our principal argument is, that Mr. Lancaster's plan is at least better than the nothing which preceded it." This, we think, is virtually a concession to Mrs. Trimmer of the whole argument. And they discover their chagrin at so much labour in vain, by the closing sentence: "The authoress herself seems to be a lady of respectable opinions, and very ordinary talents; defending what is right without judgment, and believing what is holy without charity." When people speak out boldly and impudently, without regard to truth or decency, we can tolerably well perceive who they are; we are disgusted with their manners, and we turn with indignation from themselves and their doctrines. But when specious characters appear insinuating good, but intending evil, when Sunday schools, for instance, are taught by Methodists and rank Dissenters, under the semblance of all that is right and religious, yet with a secret view of undermining the Church—when such a deceitful institution as this of Lancaster lays claim to encouragement, we lament the spectacle, not only of an indiscerning multitude imposed upon and led astray, but even of the good, the wise, and the great — involved in one common error, and, with difficulty, recovering from their mistake.

On Sunday schools a great deal has been said and written; and the question has been repeatedly discussed in our Review. But facts, after all, must determine the question. One fact will weigh more than a world of speculation. We repeat this remark in reference to a passage in Vancouver's General View of the Agriculture of Devon — which appears more convincing than any arguments or any facts that have met our observation.

"From the first establishment" (says Mr. Vancouver, pp. 466, 467, 468,) "of Sunday schools, I have looked forward with dread to the probable consequences of such a measure. If the illumination of the peasant mind would make him more moral, better satisfied with his state and condition in life, and on all occasions more desirous of excelling in the exercise of those duties his peculiar situation in society dooms him to perform; much private satisfaction and public benefit would naturally result from such institutions. But the peasant mind, thus opened to a contemplation of various situations in life, is rendered, by these very means, dissatisfied with his own. — Hence the restlessness of the Irish peasantry, all of whom, but slightly acquainted with the English language, are instructed to read and write." — "Numbers annually ship themselves as redemptioners to different parts of the United States of North America — induced by the prospects from advantages they have derived from books, or a direct correspondence with their American friends."—"The English peasant, under the same influence, would act in the same manner."—"The disposition of the Scotch to emigrate, arises from the enlargement of the views by the education they receive when young."—"In certain grades of society, the seeking for what he does not possess, constitutes the happiness of the individual, whilst in that pursuit the noblest energies of his nature are unfolded. It is widely different with the peasantry of a country, whose part in life is distinctly marked out; and in which any measure that may tend to draw them beyond such

limits, must in the end prove injurious, if not fatal, to the interests of the community. In short, the peasant's mind should never be inspired with a desire to amend his circumstances by the quitting of his cast." — "What but the members from the affiliated societies, and the number of pen and ink gentry on board our ships of war, created and kept up the mutiny in the navy, in the year 1797? And how will it be possible to suppress communications and a concert among the multitude, when they are all gifted with the means of corresponding and contriving schemes of sedition and insurrection? The peasant life must be considered, with respect to his condition, as solitary, beyond the society of his family, and that of other labourers with whom he is occasionally employed. Give him the power of reflecting upon what he reads at his leisure, or receives in correspondence from the village Hampdens of his country, and it is not difficult to anticipate the issue of a mind bursting thus the restraints of penury — such as he is thus taught to believe, is incompatible with the rights of man."

These remarks certainly merit the most serious attention, although, in their utmost extent, and in their general application, they are not entitled to unqualified assent, or indiscriminate praise. The great disparity in the situation of the Scotch, Irish, and English peasantry precludes all comparison. The impolicy of teaching peasants to *write* is indeed so glaring, that, among men of sound principles and good understandings, we are rather surprised that there should be two opinions upon it. — As to *reading*, there are so many considerations connected with that question, that it would be the height of improvident rashness to decide upon it without much reflexion on its tendency and consequences. The difficulty, in the present state of society, of preventing the peasantry from learning to read, should also be considered, as well as the folly, injustice, and tyranny of compelling them to learn.

We have now extended our article to so great a length, that we shall content ourselves with a few references to the pages of this Ninth Volume of the Edinburgh Review, which appear to us to contain objectionable passages; simply naming the books reviewed. These are, P. 2, Barrow's Voyage to Cochin-China; P. 84, Craig's Life of Millar; P. 344, Turnbull's Voyage round the World; P. 407—408, Orme's Historical Fragments; P. 426, Hunter's Reasons for not making Peace. *Cum multis aliis.*

So incorrigible is wit — so confident, so self-conceited is youth, when some degree of attention has been drawn to its talents and exertions, that we do not expect to work an immediate reformation on the Critics of the North. But we think we shall, ere long, succeed in opening the eyes of the public to their false doctrines, and their temerity in maintaining them. Of the personal prejudices that influence these gentlemen, and their want of candour, the public must be already aware. At all events, we are resolved to persevere in the task which we have begun. Our motives are right; and our labours cannot ultimately prove abortive.

Our next Article will include a Review of Volumes X. and XI.

POLITICS.

THE suspense in which the public mind has been kept for some weeks, in regard to the designs of Austria, and the consequent stake of the European continent, is, at length, changed into certainty. Austria is now, by her own confession, placed in that situation of imminent danger which we, long since, assured her must infallibly result from her impolitic concessions for the attainment of a premature peace; and from her incautious confidence in the professions of a power, which speaks but to deceive, and moves but to destroy. And she has, at last, had recourse to those measures, and to that line of policy, which, at the same time, we insisted could alone suffice to rescue her from impending destruction. Nothing was ever more clear to us, than the tendency of that system which has, without intermission as without variation, been pursued by the rulers of France, from Brissot to Buonaparte. The manifest and the *avowed* object of all these revolutionary chiefs has been the destruction of all established governments, the subversion of all existing thrones, and the extirpation of all ancient dynasties. And by none has that object been pursued with more unremitting eagerness, and, lamentable to state! with more extensive success, than by the present usurper of the crown of the Bourbons. In addition to the grand revolutionary principle of surrounding France with dependent and tributary states, not merely unable to resist her power, but immediately subject to her will, Buonaparte is stimulated by another motive equally potent, and still more effective in its operation;—the desire of connecting the spurious scions of his own barbarous stock into goodly trees of royalty, whose wide-spreading branches do not extend protection and shelter to subject millions; but diffuse a deadly poison, like the fabled *Upas*, fatal to peace, happiness, and independence. It was always the resolution of this miserable upstart to leave no legitimate sovereign, as a standing reproach, on his throne. He meant to destroy them one by one; and, after the total subjection of Spain, Austria stood the next on the fatal list of proscription, and would infallibly be attacked with the whole force of the Gallic empire. Turkey would next

fall a prey to the insatiate ambition of the Corsican; and lastly, Russia, having weakened herself by these impolitic and unjust wars, in which his intrigues have already involved, and will still justly involve her, for the promotion of his own interest, would be the last, and easiest prey, of the universal despoiler. *Resistance*, firm, decided, and general, is the only possible means of preventing this meditated destruction. Austria has become sensible of this truth, and appears to have adopted corresponding measures of energy and vigour. The proclamation of the gallant ARCHDUKE CHARLES breathes the pure spirit of patriotism. It is a manly appeal to the hearts of every faithful subject; it comes home to every bosom that feels for the honour of his native land; for the interest of his fellow-citizens, for the welfare and prosperity of the realm, for the advantages of society, or for the comforts of domestic life; for all these, and more than these, would be annihilated if the fell tyrant should accomplish his murderous designs. We like the tone and temper of this proclamation; it breathes a determined spirit; the Archduke has not disgraced himself by the affectation of a ruinous liberality, equally unworthy himself and his cause. In stating what he will not do, he shows what the USURPER has done; he reproaches him with his crimes; he unfolds his base and sordid motives; he explains his real object; and, by thus offending this irritable son of Satan, beyond the hope of forgiveness, he has not only drawn the sword, but, virtually, thrown away the scabbard. "You shall not," says this gallant prince to his troops, 'share the disgrace of becoming the tools of oppression. You shall not carry on the endless wars of ambition in distant climes. Your blood shall never flow for foreign interests, and foreign avarice. Not on you shall alight the curse which awaits those who are compelled to annihilate innocent nations, and, over the bodies of the slaughtered defenders of their country, to open the way for a foreigner to an *usurped throne*." You shall not, in short, be the followers of Buonaparte, the executors of his commands, the perpetrators of his crimes, for such are the sum and substance of this spirited address; and such language will strike to the very heart of the relentless usurper—to that relentless heart which never knew mercy, which is a stranger to every humane and generous feeling, and to which forgiveness is an alien. The die, then, is indeed cast! The existence of Austria, as a nation, is staked

upon the throw. The issue of this important, this aweful conflict, will decide whether the Corsican's dream of universal empire will be realised, or whether he will be stopped short in his career of infamy and crime. Never was a greater stake played for by contending nations. We dare not yet hazard even a conjecture on the result. We have no data on which to found even a rational opinion. But we are encouraged to hope for the best, from a knowledge of the extreme caution which has marked the conduct of the Austrian cabinet since the last peace; and from the bold language of confidence, now used by the Archduke Charles, who is no vain boaster, who never was lavish of professions, nor accustomed to hold language which circumstances did not authorise him to use. We hail this, then, as a propitious event; but, like all other political events, to be rendered either beneficial or calamitous, according to the wisdom of those measures which are employed to turn it to advantage. That the most efficacious means have been adopted by Austria for recruiting her force, and for rendering it adequate to the tremendous struggle which she will have to sustain, we are not permitted to doubt. But, although we think very highly of the courage and resources of that brave nation, we are not of opinion that it is able to cope, single handed, with the present power of the French empire, concentrated as it is in the hands of an individual, who has never been deterred from the pursuit of any object, by a consideration of the sacrifices which its accomplishment would require.

We trust, however, that our ministers will take special care to exert every effort to second the views and operations of Austria, by making the most powerful diversions in her favour. Not only should an adequate force be employed to drive the French invaders out of Portugal and Spain, but in concert with the Spaniards we should settle a plan of active operations, which would carry the war into the French territory, or into some of its numerous continental dependencies. Italy is particularly open to our attacks. An army, which might be easily formed by reinforcing our troops at present in the Mediterranean, landed on the Calabrian coast, would be most favourably received, and most powerfully seconded, by the hardy natives, who abhor the French, and pant for an opportunity to shake off their odious shackles. If such a diversion were made, while every nerve was exerted in Spain, and the French coast was

kept in constant alarm by a flying squadron of our ships with troops on board, we might reasonably hope to see the overgrown power of France curtailed, the wings of her tyranny clipped, and an opening made for the total emancipation of Europe from that state of slavery, into which the perfidious and sanguinary policy of the Corsican has plunged her subjugated people.

While this chearing prospect thus opens upon us from one part of Europe, we are dispirited and disgusted by the intelligence received from another. The gallant monarch of Sweden has been deposed by his rebellious subjects; and, to render his fate more severe, this regicidal blow has been struck by a near relative, from whom he had every right to expect protection and support. It is the uncle of Gustavus who has basely hurled him from his throne; it is that unnatural wretch who, when the late king, pierced by the dagger of an assassin, and stretched upon the bed of death, recommended his infant son to his care, and besought him to become a parent to his child, vowed to fulfill his trust with religious scrupulosity. *Thus* has he kept his vow! *thus* has discharged his duty to his brother, to his nephew, and to his sovereign! Base and perfidious rebel! Wretched hypocrite! who, not content with betraying a trust so sacred, with breaking a vow so solemn, with deposing his lawful monarch, presumes to *justify* the regicidal act, dares to allege, as a motive for his treason, that his king, forsooth! did not pursue that line of policy which to *him* seemed most eligible; — that he did not sacrifice the honour, the interest, and the independence of his people to the attainment of an inglorious and insecure peace; that he did not deign, in short, to become a wretched vassal to the Corsican tyrant; that he did not want to be chained to his car, and to swell the train of the great destroyer! This is the crime which Gustavus has committed; this is the offence for which a subject, and that subject his guardian, his uncle, dares to arraign his sovereign at the bar of the public; to rob him of his crown, and to consign him to a prison! The very spirit of regicide France marks the whole of this disgraceful, this odious, transaction. The wretched Duke of Sudermania, who has usurped the supreme authority of the state, marked his usurpation of power, by a dastardly application for peace to the Emperor of Russia, and to Napoleone Buonaparte; thus disgracing his ancestors, his sovereign, and his countrymen! He must know, too, the determination of the dictator of Europe to make

no peace with Sweden, but upon conditions which would inevitably tend to a war with England! We trust, that the British cabinet will cause strong remonstrances to be made in behalf of the injured monarch; and, if they be not attended with the desired success, that they will recall the English ambassador from Stockholm, and indignantly refuse to receive any minister or envoy, whom this rebel Duke of Sudermania may send. The interposition which we recommend is perfectly conformable with the acknowledged law of nations; which authorise a state, where two parties exist in a foreign country, one favourable and another hostile to that state, to interfere in behalf of that party which is well disposed to her. Besides, the cause of the King of Sweeden is the common cause of all legitimate sovereigns; and his magnanimous and consistent conduct, during the whole progress of the revolutionary war, gives him an irresistible claim to the support of every power which is inimical to the system of subversion adopted and pursued by the government of France.

In our domestic politics, the prominent object is the public meetings, which have been called in consequence of the decision of the House of Commons on the inquiry into the conduct of the commander-in-chief. In an early stage of this unfortunate business, we deprecated every attempt to make it a party question; and we foresaw, that, if such an attempt were successfully made, the inevitable consequence would be—popular assemblies, strong resolutions, and great discontent. Our sentiments upon the whole of that inquiry have been fully explained to our readers, without partiality and without reserve; and nothing has occurred to produce the smallest alteration in them. We shall not, therefore, be suspected of such a prejudice, when we reprobate the language which has been held at some of the public meetings which have been recently called; especially at those of Middlesex, and the city of London. That the freeholders, or corporate bodies, have a right to assemble for the purpose of declaring their opinion on such a question, and to vote their thanks to any members who may have taken that part in the discussion of it which, to them, appeared most conducive to the ends of justice, it would betray woeful ignorance of the principles of our free constitution, and a shameless contempt of the rights of the people, to deny. Had the meetings in question, then, gone no further than this, we should certainly have been much more disposed to commend than to censure them. But we condemn them; first,

for digressing into subjects, and for framing resolutions, which had no connexion with the topic which they were specifically assembled to discuss. The tolerance of this irregular conduct proved either the ignorance or the profligacy of the individuals who presided over these meetings, and whose duty it was to prevent it. The second point, for which we condemn them, is for the unconstitutional violence of their language, and for their flagrant violation of every principle of justice, in impeaching the motives of others, while they insist on the purity of their own. Surely, if we take credit for the integrity of our own conduct, we cannot, without injustice, deny the same credit to others merely because they differ in opinion from ourselves. But these raving demagogues, who betray their ignorance in their violence, seem to act upon the monstrous supposition, that every minister must be a rogue; and that a man, whose moral character has never been impeached, whose integrity and virtue, public and private, have never been made the subject even of a doubt, becomes dishonest and corrupt, belies all his former principles, acts in direct contradiction to the whole conduct of his life, nay, changes his very motives the moment he becomes a minister. There is something in this supposition so revolting to common sense, that it is wonderful it should obtain currency with any rational beings. Yet, true it is, that it has a great effect on the minds of the ignorant and credulous multitude, whose ears have been so long stunned, *by trading patriots*, with the sound of *placemen*, that they really are led to regard them as a species of non-descript *monster*, or *beast of prey*, a burden to society, and whom it would be laudable to extirpate! These beings never take the trouble to reflect, that a government can no more be carried on without officers to execute the duties of its various departments, than the concerns of a mercantile establishment can be managed without the assistance of clerks. They never consider that every clerk in a counting-house, every journeyman in a shop, is as much a *placeman* as an officer of the crown. They are all alike paid by their respective masters for the services which they render, are all alike accountable for their conduct, and equally subjected to dismission at the will of their employers. The office of a minister, at such a period as the present, God knows, can be little enviable; and they must have most sordid souls and most contracted minds who can believe any pecuniary reward to be an

adequate compensation for the anxiety which he must feel, the labour which he must sustain, and the vast weight of responsibility which he must of necessity bear. We do not expect that reflexions like these will ever enter the heads of those traders who compose that motley assembly ycleped a *Common Hall;* or that considerations of this nature will have the smallest effect on either their feelings or their intellects. Indeed, the late meeting of the Livery of London was much more like a bear-garden than an assembly of rational beings. Every thing was carried, consistently enough, *à la Française*, by *acclamation.* To accord with them, to condemn without trial was an effect of patriotism; while to hear an accused party in his own defence, was the mark of an ignoble and uncivic mind. Indeed, so scandalous was the conduct of this senseless rabble, that we really think Mr. Wardle disgraced by their thanks, and the Lord Mayor honoured by their censures. The lead upon these occasions has been taken by a new demagogue, who may justly be called the *ubiquarian patriot,* for he is here, there, and every where, at the call of faction. This man, who keeps a retail shop in the city, and daily ekes out yards of flannel, and ells of cotton, for petticoats and gowns, for the *Poissardes* and *Dames de la Halle* of the neighbouring market, bids fair to rival the well-earned fame of the patriotic brewer, who has hitherto been the Solon of Guildhall, the Demosthenes of the London Tavern, and the Brutus of St. Stephen's Chapel. He is, indeed, orator-general to the party, and a distinguished member of the Whig-Club. He has, of course, received the science of legislation, and the knowledge of a statesman, which enables him to speak with decision on the most complicated and difficult subjects of political economy, by *intuition.* For as the early, and the greater, part of his life was passed in the humble capacity of a shopman, in an obscure part of the town, and as his business must, of course, have since occupied the whole of his time, which is not appropriated to *the trade of patriotism,* he cannot have had much leisure, much opportunity, or much capacity, for such studies. That this man should display the most consummate ignorance of some of the plainest principles of the constitution, that he should totally misconceive and grossly misrepresent the duties of a representative, and that he should talk without reason, and vilify without argument, is as perfectly natural, as it is that he should find fools to emulate his conduct, and fools

to admire it. But when we hear so many violent declamations about the corruptions of *the court*, we are naturally led to expect some unequivocal proofs of the purity of *the city*. Now, however it may excite the indignation of these worthies of the Common-hall, we will tell them to their faces, that a greater sink of corruption, than the city of London, is not to be found. If we look at the means adopted for obtaining any situation in the gift of the corporation, we shall find as much scurrility, as much sycophancy, as much secret solicitation, as much artifice, as much intrigue, and as much sordid and interested motives, as mark any transaction of the most corrupt court. If we examine the whole system with a scrutinising eye, from the public vender of prohibited goods to the petty pilferer of sweetmeats at a city dinner, we shall find cause for resentment at any reproaches from that quarter, for corruption, dishonesty, or fraud! We may recur to this subject, hereafter, as it affords much fund for reflexion; but at present we shall confine our attention to one branch of it, which has lately become the subject of legal animadversion.

On a recent trial Lord Ellenborough had occasion to reprobate the shameful manner in which the police of the city was conducted. Civic dignity could ill brook the reproach of the Chief Justice; a municipal meeting was convened; and in an advertisement, in which truth and decency were equally violated, the lie almost was given to his lordship. Now we not only concur in the censure pronounced by Lord Ellenborough, but we plainly and unequivocally state, that a more wretched system of police than that which prevails in the city of London, does not disgrace any town or country in Europe. We maintain, that more public brothels, more known receptacles for stolen goods, and more disorderly houses of every kind, together with more thieves and receivers, are established here, than in the whole kingdom besides. Nay, we will go still further, and assert, without fear of contradiction, that the ignorance of the individuals, who are entrusted with the administration of justice, is very frequently such, as not merely tends to a neglect to enforce an observance of the laws, but even to the commission of evils *contrary to law*. Of the truth of these assertions, we can and will, if necessary, produce specific proofs. Let us, then, hear no more of the boasted excellence of the city police. The civic patriots would do the country more service by promoting a *radical*

reform in this department, and in some others, within their own sphere and within their own knowledge, than by senseless declamations and inflammatory harangues on subjects beyond their knowledge.

We plainly descry in some of these tumultuous meetings, and in several of the publications of the day, a lurking design to renew those scenes which had nearly brought this country to the brink of ruin, or at least of a civil war, in the early periods of the French revolution. The assembling of *delegates* from different parts of England, so pompously announced at the Middlesex meeting, proves the existence of a settled plan for effecting some revolution in our political system. These persons are to meet at the Crown and Anchor, and though they had been properly styled *delegates* by one of their number, it was afterwards deemed expedient to call them only *stewards*; yet, in the extraordinary advertisement which proclaimed their names to the public, the counties or towns which these *stewards* represented, were mentioned, evidently to show the motive of the meeting, and to induce other places to send their delegates to attend it. The *professed* object of this assembly is a *Parliamentary Reform*; but when we recollect that the same object was avowed by all the seditious societies in every part of the kingdom at the period before alluded to, and that it afterwards appeared that *Reform* was only sought for as a step gained on the road to *Revolution*; we cannot but exhort all the friends of the constitution to watch the proceedings of these new societies with a jealous and a vigilant eye.

The committees of the House of Commons have presented some voluminous reports, containing much curious and some interesting matter on various topics. But, we confess, that, in some of those reports, it seems to us, that a great deal has been sacrificed to a paltry desire of earning popularity at the expence of others. It is not our intention, at present, to enter upon an analysis of such documents, or even to extend our general observations on the subject. We cannot refrain, however, from expressing our apprehensions, that this spirit of investigation, where it has not a direct and specific object in view, if not subjected to the control of sober judgment and sound discretion, may lead to consequences which the members do not foresee, productive of great public inconvenience and mischief. If there be any specific abuse charged upon any department, or on any individual—if there be any "defaulter of

unaccounted millions," let the most rigid scrutiny be instituted, with a view to the detection of the offence, and the punishment of the offender. But to suffer a committee to exercise inquisitorial powers and to extend their inquiries to an undefined extent, without any of these legitimate objects in view, is to establish tribunals of an extraordinary nature, calculated to keep the public mind in a state of constant irritation, highly unfavourable to that accuracy and steadiness of conduct which are essential to the existence of social order. We cannot, for instance, conceive that a committee of the House of Commons was either properly or beneficially employed in investigating the distribution of patronage vested in the East-India directors. This body of traders have a law of their own, and a jurisdiction peculiar to themselves; and with the disposal of their patronage the public appear to us to have no concern. A great outcry has been raised, by the report of the committee on this subject, on the sale of writerships, and of the appointment of cadets in the Company's service. But, in the first place, a writer's appointment has as long as we can recollect been as marketable a commodity, and as publicly sold, as a bale of silk or a chest of tea. A *cadetship*, indeed, was never sold formerly, because it was not considered as worth purchasing. Admitting, however, the propriety of a similar inquiry for the sake of the argument, where, let us ask, is the injury sustained by the public in these reprobated transactions? Not any has been proved, nor is there the smallest reason to think that any has been sustained; and therefore all the noise which has been made on this subject has been *verba et voces prætereaque nihil.* For our part, we confess, that we see nothing extraordinary in the sale of places by a company of traders, who solicit patronage for the sake of disposing of it to advantage. And whether they provide for a relation or friend by giving him 3000 guineas, or by appointing him to a place worth 3000 guineas, the advantage is the same, and, in a moral point of view, we can see no difference. As to any private regulations of their own, with those the public have nothing to do, as far at least as respects this question. And the notion of depriving cadets and writers, who have been long in India, of their situations, for an unintentional violation of any such rules, is so monstrously iniquitous and unjust, so outrageously tyrannical, and so utterly subversive of the first principles of justice, that it should meet with public execration. We have,

indeed, radical objections to the present system of government in India, which, we hope, will have due weight whenever the question of renewing the Company's charter shall be submitted to discussion. But they relate to very different objects from the distribution of patronage, and the sale of places. These are minor considerations—mere tubs to the whale—traps for the multitude, and unworthy, in our opinion, of legislative cognizance. Indeed, when some judicial offices and all military commissions are sold in Great Britain, it seems passing strange that the sale of similar appointments, in India, should be deemed a fit subject for public animadversion.

We trust, however, that, if any such scandalous project of dismission is seriously in contemplation by the *legislative*, *executive*, and *judicial* sages in Leadenhall-street, the Board of Control will interpose their authority to prevent so glaring an act of injustice, the commission of which would interrupt the peace of numerous families, and be ruinous to a number of deserving individuals. One word more upon the sale of writers' appointments. We have stated, that the practice of selling them has uniformly prevailed for a very long period of time; and it has been so public and so notorious, that the Committee of the Commons would have had as much claim to praise for their *discovery*, if they had gravely reported, for the information of the House, that a former chief magistrate of the city of London, and a member of the Whig-Club, had been implicated in an usurious transaction, at a gaming-house in St. James's Street; and had accurately stated the specific sum paid, to avert the effects of a threatened prosecution. Indeed, the publicity of such sales is evident from the circumstance of a secretary of state and his secretary having given *two* writerships to one individual, as a *reward* for services rendered to the government. Had they not been intended for sale, they could not have been given for such a purpose, as one man could not hold two of them, nor could they have been considered as a *reward*.

The debates which have taken place on the military events of last summer have only strengthened the conviction of all unprejudiced minds, that the opposition have provoked the discussion for no other purpose than that of rendering ministers unpopular, with a view to their removal, and in order to succeed to their offices themselves. The line of debate adopted by these partizans clearly de-

monstrates their object. They purposely overlook the most obvious causes of the occurrences which they deplore, and bestow the most indiscriminate praises on the generals who commanded the expeditions, in order to attach the blame of their miscarriage to the cabinet, or to the ministers by whom they were projected. Not the smallest censure is cast on either Burrard or Dalrymple, though the first refused to embrace an advantage over the enemy which was manifest to a *child*; and though the last signed that disgraceful Convention which defeated the first expectations of the country. This may be party-spirit, or may be faction, but certainly is any thing but *patriotism*. Although we are very far from thinking that no blame attaches to the minister who regulated the details of the operations in Spain; yet it is impossible to read the letters of General Moore without lamenting most deeply that he ever was employed on a service, from which he appears always to have anticipated an unfortunate result. Confidence of success is one great means of obtaining it; and a general whose mind is constantly bent on defeat, will most frequently sustain it. At all events, it is most impolitic to employ a man who thinks the object he is sent to attain unattainable. The officious zeal of Sir John Moore's friends has produced a letter which ought never to have been published; for, whatever inferences their partiality may lead them to draw from it, in the eyes of impartial men it will do no credit to the memory of that general. We paid a just tribute to the valour of Sir John Moore; and having died the death of a hero on the field of glory, we wished the tears of patriotism to water his grave, and his ashes to remain undisturbed. But if a discussion be provoked of the merits of his conduct in Spain, by the untempered ardour of his friends, and by the interested animadversions of the opposition (who see in General Moore nothing but the whig associate, who shared in their feelings, and concurred with their sentiments), whatever may be the result, they will have only themselves to blame for it. In such case, regardless of all inferior considerations, we shall discharge our public duty, by delivering our candid opinion on the subject.

The brilliant victory attained over the cowardly fleet of France, in *Basque Roads*, adds another glorious page to the annals of British gallantry. Lord Cochrane by his conduct on various occasions has proved himself the worthy successor and companion of those naval heroes whose achievements will continue to be contemplated with

gratitude and delight by our latest posterity. At once intrepid, daring, judicious, and skilful, with a mind fertile in resources adequate to every exigency, he seems born to command, and doomed to conquer. We feel so much pleasure in the contemplation of such a character, and of such an event, that we cannot stoop to notice some unpleasant circumstances attending the transaction which has been whispered in our ear.

April 24th, 1809.

MISCELLANIES.

On the Reverence to be paid to a solemn Oath, administered according to Law in Ireland, as taught and inculcated by the Rev. Dr. Milner, Vicar Apostolic of the holy Roman See.

IT is well known how little the popish peasantry in Ireland regard our English translation of the New Testament, as published by authority, and therefore it is usual, when an oath is administered to any of them in the courts of justice there, to do it with a golden cross stamped on the cover of the book, to be kissed by him who swears, as it is well known, that he venerates it much more than the contents within. To this cause may, perhaps, be attributed the contradictory evidence, which is too often given in the most direct and positive terms in the Irish courts, and the disregard of an oath which the English ascribe to the inferior natives of Ireland, when they have crossed the channel. What respect, then, in future, will ever be paid in Ireland to an oath administered according to law, by simply kissing the New Testament, when a person of high authority in the Romish church has not scrupled to publish, and declare, that he who takes such an oath there, "*is forced, with uncovered head, to bow down and kiss the leather and paper of which the book consists.*" Whence he cannot but infer, that it ought to have no other force upon his conscience, than what is due to such a solemn piece of mockery.

Yet this is the opinion most impressively inculcated by Dr. Milner, *an English Roman Catholic bishop, and a vicar apostolic of the holy Roman see,* in a late publication, intitled, "An Enquiry into certain vulgar Opinions concerning the Catholic Inhabitants, and the Antiquities of Ireland, in a Series of Letters from thence, &c. by the Rev. J. Milner, D.D. F.S.A. &c. London, published by Keating, Brown, and Co. Duke-street, Grosvenor-square, &c. 8vo. 1808."

This book, though printed in London, was chiefly intended for Ireland, where it has been most industriously circulated; and that it might attract such persons as read for amusement, it is lettered on the back, "Dr. Milner's Tour through Ireland." In this volume,

which contains the most virulent and illiberal attacks on the Established Church, and very scurrilous abuse against many respectable persons, are the following remarks on a passage in "Sir Richard Musgrave's Memoirs of the different Rebellions in Ireland," wherein he quotes "A Narrative of the Rebellion at Wexford, by George Taylor," who has related, that, before that rebellion broke out in 1798, the Roman Catholic children were observed to have strings of red tape round their necks, which, by their having received priestly benediction, were to preserve them from an expected plague; but were believed to be intended to distinguish them from protestant children, in a massacre of the latter, which, it is hoped, was falsely apprehended. Here the author openly encourages the superstitious practice of hanging St. John's Gospel round the neck for a charm, and displays his accurate information, that this Gospel is all which is required to be kissed by a person who takes a legal oath. His words are: —

"Our well-informed historian has mistaken the strings with which the poor people are accustomed to tie the Gospel of St. John round the necks of their children, for badges of protection from slaughter. And surely the historian who, as a Custom-house officer, is accustomed to carry about the Gospel of St. John in his pocket, and to force poor merchants and tradesmen, with uncovered heads, *to bow and kiss the leather and paper of which it consists*, will not accuse Catholic women of idolatry, merely for honouring St. John's Gospel!" p. 82.

It has been mentioned before, that the Roman Catholic peasantry have little or no respect for our English translation of the New Testament; yet, to remove all possible reverence for its contents, Dr. Milner carried with him to Ireland, and had reprinted by a subscription of the Roman Catholic clergy, among whom were many members of Maynooth College, an old forgotten treatise, published in the reign of James II. containing the grossest misrepresentation, and the most indecent treatment of the prelates and ministers of the Established Church at that time, intitled, "Errata of the *Protestant Bible*, or the Truth of the English Translation, examined in a Treatise, showing some Errors that are to be found in the English Translation of the Scriptures, used by Protestants, &c. By Thomas Ward, Author of a celebrated Poem, intitled, England's Reformation. London, printed in the year 1688; and Dublin reprinted, by Richard Cayne, &c. 1807. 4to."

This was considered so virulent a libel against the Established Church, that its author fled to the continent, to escape a criminal prosecution; and yet, though the Government have used the most earnest endeavours to conciliate the Irish Roman Catholics, by a repeal of the penal laws, and by richly endowing a magnificent college for the education of their priests, this scandalous and inflammatory volume has been recently re-printed, under the sanction of the heads of their church.

Henceforth, whose life or property will be safe, when either may be taken away by evidence upon oath, as the person to whom it is administered, according to law, is taught to believe, that he only kisses "*the leather and paper of a book*," whose con-

tents are thus represented to be *erroneous, and undeserving of regard!!!* We think it right to inform the reader, that Dr. Milner is the person who endeavoured to prove that the coronation oath of our gracious sovereign was not binding.

COLONEL MACDONALD's REPLY TO THE CRITICAL REVIEWERS

OF HIS "TREATISE ON TELEGRAPHIC COMMUNICATION."

To the Editors of the Antijacobin Review.

Gentlemen; Exeter, March 7, 1809.

THE support of moral, and the illustration of physical truth, ought ever to be the province of liberal and just criticism. Your very able and useful Reviews are subservient to the cause of literature and science, in pointing out deviations from the legitimate objects of periodical criticism. To the mere opinions of reviewers, no author has a right to object; but, when his work is completely misrepresented, and he is falsely accused of motives for publishing, that do not appear evident in the body of the work, it becomes incumbent on him to justify himself before the public tribunal, through the medium of a widely-circulated Review such as yours. I request, therefore, that you will do me the favour to publish the two inclosed letters to the Editors of the Critical Review.

I am,
Gentlemen,
Your obedient humble servant,
JOHN MACDONALD.

"Exeter, 15th December, 1808.

"Gentlemen, Critical Reviewers;

"Your very Critical Review for November is before me. The last page contains sixteen lines of quotation from my original work on Telegraphic Communication, but without its being apparent that they are copied. In such instances, you ought to alter your usual practice, and insert all extracts between inverted commas. The remaining ten lines you deem a review of a work, which I am now to convince you ought, for your own sakes, to have been left untouched, in lieu of being, as it appears in your notice, either grossly misrepresented (to use, in the *mean time*, no stronger term) or completely misunderstood.

"You write, and print, that 'Colonel Macdonald presented his 'Treatise to the Lords of the Admiralty, during the administration 'of Lord Howick, by whom it was rejected, as being more liable to 'errors than the one at present in use,' and that 'to testimony so 'much more competent to form a decision, we [meaning the 'reviewers] shall not pretend to enter into any competition.' As

you pay, a little farther on, no very flattering compliment to the understandings of the public at large, by asserting positively that they cannot understand the subject published expressly for their information and consideration, why do you except Lord Howick from this general charge of inability of comprehension? Did his short and inglorious administration at the head of the Admiralty qualify him peculiarly to judge of the Science of Telegraphs? If you had looked beyond the two or three first pages of my book, you would have found evidence, that the honest man did not pretend to hazard even an opinion on the subject, but referred it to the decision of the then secretary, who had been a writer and secretary at Bencoolen, where certainly the Telegraphic Art was quite unknown. Had you read the Treatise that you profess to review, you would have perceived that this gentleman is stated to be a determined literary enemy of mine, and therefore not very likely to give an impartial opinion on any of my productions. It is distinctly made out, that this gentleman neither read the work he was ordered to report on, nor gave the smallest account of any part of its contents, contenting himself with mere assertions, confuted in every page almost of the book, which you have very carefully misrepresented still farther. To have done me bare justice, you must have censured the injurious treatment experienced by the manuscript; and to get rid of your embarrassment, you immolate me, without mercy, to the official repute of Lord Howick and his secretary. Under such an obvious impression of your partial procedure, I hardly think you free from the charge of bearing false witness against your neighbour. You go on to print — 'being also inclined to think that Mr. Mac-'donald [by the bye, there is a sort of literary insolence in ringing the changes between Mr. and Colonel Macdonald] had wrapped 'himself up in the idea of being perfectly original, and that the 'discovery of his mistake had irritated him to lay his Treatise 'before the public, who cannot decide on the merits of what they 'do not understand, or if they did, are unable to promote the 'furtherance of his design.' Here you assert what is totally unfounded, and appear desirous of destroying the originality of the work, and also to ascribe to me false and unworthy motives for its publication. Your anxiety to justify the planner of the disgraceful expedition to the Dardanelles, and your total unacquaintance with the detail of the Treatise you have so handsomely and so candidly reviewed, have led you into these positive deviations from truth, that ought to be the leading characteristic of your profession. The secretary, in his report before you, is anxious to ascribe the idea of communicating words Telegraphically, in lieu of letters, to his father-in-law, but says this never can be effected, because the inflexions of verbs *cannot be provided for*. I prove to him that the ancients conveyed by Telegraph, not words only, but sentences, and that no modern can claim originality on this score. My Treatise was composed to prove, that the inflexions or tenses of verbs might be readily and obviously communicated Telegraphically, a thing clearly exemplified in my book. I have amply stated, that to do justice to any useful science, and to make known a system of perfect practicability suppressed by a literary foe in office, I

was induced to call the attention of the public to my improvements illustrated in detail. The whole of my system is *perfectly original*, and you will oblige me and the public much by proving the reverse. After this, I do not envy you your feelings in attempting to mislead the public mind in the sentences I have quoted. You have done me a gross injustice, and your critique is not, otherwise, creditable either to the heart or head. I possess an ample fortune, acquired, thank God! in distant climates, and do not, therefore, depend on the productions of my pen for subsistence; but sincerely pity poor authors, by whose labours you exist, and whom, at the same time, you wantonly sacrifice to party feelings, splenetic habits, or inexcusable indolence. I would advise you to purchase the picture of the fable of the 'Boys and the Frogs,' and to stick it up in your studies. It has been decided, that a work meriting ridicule or censure may be treated accordingly; but it remains to be tried in a court of justice, how far a wilful misrepresentation injurious to the character or sale of a book may or may not be actionable. My Treatise you wisely passed over with praise, because you did not understand the subject. If you had let the present work alone, as you were not inclined to do it justice, you would have avoided the satisfaction of perusing this letter, which my regard for truth, and perfect independence of principle and fortune, enable me to write, without fearing an inconvenience of result. There are still two military volumes of mine unreviewed by you. There you may take your revenge, but take care you do not get deeper into the mud, and put it in my power to expose you, not to yourselves, as here, but through various public channels.

I am,

Most Critical Sirs,

Your very misrepresented

Humble servant,

(Signed) JOHN MACDONALD.

"P. S. You are extremely welcome to publish the whole of this letter, but any garbled remarks, such as, that 'Mr. Macdonald has sent us a very angry letter,' or such like, will force me to *publish* in reply. Should you feel inclined to answer so charming a correspondent as I am, address to 'Lieutenant-Colonel Macdonald, Exeter.' 'Mr. Macdonald, Exeter,' would do, but that address might carry your letter to others of the same pretty name, and deprive me of the supreme felicity of hearing from you."

"To the Critical Reviewers.

"Sirs: Exeter, 4th January, 1809.

"Before I proceed to congratulate you on your uncommon merriment at the close of the last year, I beg leave sincerely to wish you a continuance of it, *on the same terms*, during this; and at the same time that your writings may be characterised by greater candour and adherence to truth than I have proved them to evince in a former instance.

"I read in your Review for December—'Lieutenant Colonel 'Macdonald's letter has afforded *us* some merriment; we are sorry 'that *he* is angry.' I always thought my writings rather of a grave description, and by no means calculated to move the risible muscles of snarling cynics. I fear, however, that the affected merriment stated very much resembles the animating noise made by frightened children in the dark. Your Review is not much known in these parts; but such as have seen it in a circulating library, wish you had imparted to them the letter which had the happy effect of exciting mirth in such critical souls. I beg you will indulge them, and your readers in general, with a perusal of this joyful letter, by publishing the same at the end of your *next number*. Let the expence be no object, as I will defray that, if reasonable, in order that the Public, whom you record as stupid, may have some consolation from this new style of diverting composition. In the mean time, I shall take no *farther steps*, till I see your next Review. I cannot possibly suppose, that the whole of the members of your critical junta participated in the literary falsehood I have detected, but this must remain a general charge till you do me the favour to point out the delinquent. I suspect some of my enemies have been tampering with you: if so, name him, and rely on it, that I shall make him infinitely more mirthful than such grave people, as you are, have been made by my fascinating pleasantry. Were I in London, I certainly would throw away a few guineas in ascertaining, from the opinion of counsel, whether I might be able, in support of literature and truth, to AMUSE you with a case at Nisi Prius. I think a jury of honest men would trounce you, at least in this instance, pretty handsomely. This still hangs over you, to sustain your merriment. Do let me hear from you.

I am,
Most upright Critical Reviewers,
Your valuable Correspondent,
(Signed) JOHN MACDONALD."

To the Editor of the Antijacobin Review.

Sir, London, March 6, 1809.

I have long been a reader of your Review, and it affords me pleasure to reflect that there is such a work as the Antijacobin. It acts as a powerful antidote to the poison contained in most of the periodical works of the present day. In one of your former numbers you reviewed a work, intitled, "Hints to the Legislature, &c." the author of which asserted, and your reviewer seemed to believe the assertion, that the rapid increase of Evangelical Religion, alias Methodism, was portentous of the greatest danger to our Established Church. Now I think it is lamentable to be obliged to witness the increase of any sect; yet with due deference to the opinion both of your reviewer and the barrister, I conceive that the church is in very little danger from the Methodists. Numeri-

cally, they are, perhaps, a large body; but their general stock of abilities is so very slender, that though urged on by the wildest superstition, they have not talents sufficient to form or execute any plans for the destruction of the Church. But there is a sect from whom we have much more to fear than from the Methodists; a sect characterised by the excellent Bishop Burgess, in his "First Principles of Christianity," as *a species of Deists calling themselves Unitarians.* These are the men, Sir, whom we ought to fear; till lately, they have not worn a terrific aspect; they have for a long while lain in nearly a dormant state; but now, the exertions which they are making for the spread of their heretical opinions are almost incredible. They are forming themselves into societies in all parts of the kingdom, and in the metropolis they have united themselves in the closest bonds of union. Funds are established for the support of poor congregations, and missionaries are sent by them into the remotest corners of the empire. They have lately published what they call an *improved* version of the Testament (which I hope will be soon properly noticed in your Review), and they have the direction of almost every periodical publication. At present they are formidable only from their wealth and abilities, soon they will be as formidable from their numbers. Now then is the time to strangle the monster ere it arrive to maturity. The Toleration Act extends not to them, they disbelieve the Trinity. Voltaire, D'Alembert, and Diderot, were not formidable from their numbers, yet what a hellish plot they planned and executed to destroy the throne of their king and the altars of their God! May the Abbé Barrueil's history be a warning to us! I make no apology for requesting you to publish these remarks, for I consider your Review as almost the only one devoted to the cause of orthodoxy.

I am, Sir,

Your very obedient humble servant,

THEOLOGUS.

DR. MILNER's TOUR IN IRELAND, AND THE IRISH SAINTS.

To the Editor of the Antijacobin Review.

February 6, 1809.

IT is said, that some weeks previous to his departure for Ireland, Dr. M. was seen at Billinsgate listening attentively to the instructive and highly entertaining discourse of the nymphs, who inhabit that region. Now as the Dr. places his supreme bliss in clear controversy, in *loco uxoris,* and as he esteems dispute insipid, when it is temperate and rational, some persons gravely suppose that the Dr. lent an ear to the pugilistic females of Billingsgate, for the express purpose of deriving a few elegant tropes, metaphors, and sturdy epithets, from their impassioned eloquence. We do not mean to deny that the Dr.'s exalted and congenial taste must have made him feel a lively interest in the wordy war of those fish-dispensing

females; but we humbly opine that the Popish Bishop consecrated his visit to Billingsgate by a religious motive. It took place, we understand, just before Lent. The Bishop of Castobella was about to perform an act of humiliation, mortification, and fasting; he was about to starve the flesh; and in order to observe the rigid and austere abstinence, which his Church prescribes, he went, we conjecture, to Billingsgate to purchase a monstrous stock of prime fish, upon which, no doubt, he fasted with appropriate luxury, and due solemnity. It is plain, therefore, that we are willing to attribute the Popish Bishop's visit to Billingsgate to a high and religious motive; not that we mean to deny him the praise of having been charmed and ravished, when there, by what he esteems the sweet music of syrens, as some persons are known to resort to the city for the express purpose of delighting their ears with the noise of drays and waggons "grating harsh thunder," which they greatly prefer to the Italian opera, or a concert at Hanover-square.

We are strengthened in our opinion, that Dr. M.'s visit was a religious one, by the consideration that the Dr. was not so much in the horn-book of Billingsgate eloquence, as to need repairing thither for instruction at so late a period — let us recollect a little; the Dr., notwithstanding his vows of celibacy, has entered into the conjugal state with Controversy for some years past. To those, who are ignorant of the family of the Dr.'s wedded wife, be it known, that she is an illegitimate daughter of that meretricious termagant, called Sophistry — she is easily to be distinguished from Controversy, the legitimate and eldest born of sound and healthy Logic. At an early period, the Dr.'s *cara sposa* gave, by the impudence of her air and attitude, and her bold and insulting manner, proofs of a disposition delighting in fierce and angry contention, and of being possessed of that truly feminine accomplishment of "having the last word."

It is true, however, that the Dr.'s Tour in Ireland exceeds all his former works in his favourite virulence and coarse invective, and malignity of writing, of which he is so passionately enamoured. The opinion, therefore, formed by some, as to the reason of Dr. M.'s visit to Billingsgate, is at least plausible, and claims great allowance, as his Tour in Ireland was published at a period not long subsequent to his visit to the fish-market, so that he may be supposed to have retained fresh in his recollection those animated and precious figures of speech, which those who wish to hear to the life must resort to Billingsgate itself; but a proof impression of which may be contemplated in Dr. M.'s Tour. We should have no objection to ranking the Dr. as a worthy disciple of that female school of oratory, did we not consider him as one who in this respect "*nascitur, non fit.*" In his Tour in Ireland, he seems, with the true enthusiasm of innate Billingsgate oratory, to aim at the "*aliquod immensum infinitumque*" of invective and coarse abuse. The Dr. has attempted, and has nobly succeeded, in discarding from his Tour the language and manner, which are indicative of a polite, temperate, and accomplished mind — such language and manner the Dr. soars above: to adopt them, he deems a vulgar error confined only to frigid and pedantic scholars, such as are bred at our Protestant Universities.

The Popish Bishop thought, perhaps, as he was on Irish ground, that he must brandish a shillelah, and break a few pates. The national beverage of whiskey may, for aught we know, have infuriated his mind; nor let any one stare at our attributing the twist in Dr. M.'s understanding to so potent a liquor, which has produced much more serious effects, than giving a vertigo to a Popish Bishop. Whiskey, next to Popery, is said to have been the most serious cause of the Irish rebellion; and it is not improbable that, in like manner, Dr. M. indited his Tour, from compound inspiration. Certainly, however, the Dr. has no where stumbled on "the unwished-for honour" (to use his own phrase) of writing like a man of an enlightened mind, liberal education, and gentlemanly forbearance, no more than he had when in Ireland, as he says, the "unwished-for honour" of being acquainted with Sir Richard Musgrave, Bart. Dr. Duigenan, Dr. Ledwich, and such like worthy characters; who, without doubt, must have panted for the high distinction of being seen walking in the streets of Dublin with the Popish Bishop of Castobella, a circumstance which could not have failed to canonise them in the eyes of the Popish multitude, and to absolve them from their notorious and crying sins of loyalty, and attachment to a Protestant state. It may not be amiss, in this place, to inform the reader why Dr. M. discovers such ungovernable rage, and shakes his angry mitre at the aforesaid worthy characters — otherwise, such paroxysms of fury in a Popish Prelate would be as unaccountable as they are unbecoming. Sir R. Musgrave happens to have spoken the truth in a History of the Irish Rebellion, and Dr. M. is ashamed of, and offended at, the likeness of the portrait to the original. The honour, therefore, of the historian's acquaintance, would not have been unwished for by Dr. M. if he had displayed less fidelity in his drawing, if he had softened and flattered the harsh features of Popery with an agreeable air of contented loyalty, as a certain bowing and obsequious English Baronet has done; so that here, as elsewhere, *obsequium amicos, veritas odium parit.* Next comes Dr. Duigenan: he, it seems, is more inclined to bite than to kiss the toe of his holiness; him, therefore, Dr. M. never wishes to see at St. Peter's, or to initiate in the mysteries of St. Winifred's well. Last of all comes Dr. Ledwich, on antiquarian ground, whom Dr. M. tries to strangle with Turkish jealousy. Dr. Ledwick has been guilty of a great crime in the eyes of Dr. M. by denying the existence of St. Patrick. It would have been as well, perhaps, if Dr. L. had not dived into the recesses of antiquity with such a staunch love of truth, as to confine the existence of St. Patrick, and the serpents he destroyed, to the regions of fiction and romance. Dr. L. with equal boldness, and more guilt in the opinion of Dr. M. has denied that such an antiquated maiden as St. Bridget ever counted her beads, or shunned "*the unwished-for honour*" of male society in Ireland. The gallantry of Dr. M. takes fire on this occasion. It is ludicrous to see what a warm advocate the Popish Bishop is for the existence and miracles of such musty female saints.—We shall continue our remarks on some future occasion.

P.

LITERARY INTELLIGENCE.

THE so long announced "Fifty-two Lectures on the Church Catechism, by the Rev. Sir Adam Gordon, Bart. Prebendary of Bristol, and Rector of West Tilbury," will be published this month, in 2 vols. 8vo.

THE author of All the Talents and of The Comet has announced a poem, intitled "The Statesman," which will contain biographical sketches of Mr. Pitt, Mr. Fox, Lord Nelson, &c.

DR. MAVOR is about to produce a work on which he has been long engaged... *A Series of Catechisms on Popular Subjects.* — The Mother's Catechism, A Catechism of Health, and another on General Knowledge, will appear in a few days, and be followed, in rapid succession, by others on English History, Universal History, Geography, Animated Nature, Botany, the Laws and Constitution of England, The Bible, &c. — They are intended to sell separately, or to form, when collected, two very neat pocket volumes.

MR. CUSTANCE has in the press a New and Improved Edition of his Concise View of the Constitution of England.

MR. BRADLEY of Wallingford has prepared, under the sanction of Dr. Valpy and other distinguished preceptors, *A Series of Grammatical Questions* adapted to Lindley Murray's Grammar, with copious Notes and Illustrations. — The idea was suggested by Morgan's very useful book, the *Grammaticæ Quæstiones.*

MR. YORICK WILSON, Veterinary Surgeon, of Lemington near Warwick, has in the press an improved Practical Treatise on Farriery, entitled "*The Gentleman's Veterinary Monitor.*" — It is the result of his own experience in the various Diseases of Horses, and prescribes humane and rational methods of Cure *without the assistance of a farrier.* It likewise treats on Breeding, Training, Purchasing, Riding, Management on a Journey and in the Stable, &c. The Work will appear in a few days in a Portable Size.

CORRESPONDENCE.

THE Defence of Public Schools, and several other communications, shall appear in the Appendix to Vol. 32, which will be published with our next Number on the 1st of June, containing a review of foreign literature in Spanish, Portuguese, &c. &c.

APPENDIX

TO

VOL. XXXII.

OF THE

Antijacobin Review.

Histoire Romaine depuis la Fondation de Rome jusqu'au Regne d'Auguste, &c.

Roman History from the Foundation of Rome to the Reign of Augustus. By James Corentin-Royou. 4 vols. 8vo. Le Norman, Paris, 1809.

THE Roman history has been so often related, and in so many different forms and manners, that its capital could now scarcely contain the volumes to which it has given existence. To enumerate the authors, even of the more celebrated histories of that once most powerful of all nations, would occupy the pages of a considerable volume. The greater part of the French writers have employed themselves in translating or writing histories, or disquisitions on the history, of Rome; but, with the exception of Rollin, whose work is still read, and some dissertations by Montesquieu and St. Real, they have almost all sunk into oblivion. Still, however, new Roman histories find readers; and whether it is owing to juvenile prejudices in favour of the Romans, to any peculiar merit which is felt by all classes and nations, or to the growing insatiability of the literary appetite for novelty, most persons can always take up, with renewed pleasure, a well-written account of the ancient people of Italy. One cause, however, of the universality of respect to the Romans, is the circumstance of their language being no longer the vernacular dialect of any living people. As much laborious application is requisite to acquire it, persons are consequently somewhat proud of the acquisition; and if there be any truth in the observation of Charles the Fifth, that "he who knows four languages is equal to four men," this pride is neither unjustifiable nor injurious to society. Few men, indeed, of inferior minds, can ever taste the philosophical elegance of Sallust, or the apophthegmatical senten-

tiousness of Tacitus, and all who can, are decided admirers of the Roman historians and literature. In this manner the empire of the Latins is extended and perpetuated centuries after the national existence of these people is no more. In addition to this, there is a certain majesty or loftiness in the structure of the language, a kind of military dignity, if we may so call it, which is not to be found in any living tongue, and which could not exist in a country where the nobles and the peasantry are equally accustomed to write in the same dialect. The style of those who command will always possess something characteristic; but when blended with that of those who obey, it must lose some of its imperious dignity, although it may not of its elegance and simplicity. Rome never attained that general civilization which now prevails over Europe; and in transferring our admiration of the heroes and philosophers, whose works have survived the wreck of time, to the whole Roman people, we naturally forget the deplorable semi-barbarous state from which the great majority of the empire never emerged. The licentiousness which followed the age of philosophy, valour, and patriotism, was also accompanied by a consequent decadence in literature, which terminated in the total extinction of the language of Cicero, Cæsar, and Virgil.

Notwithstanding, however, the number of Roman histories, we know of no complete one, properly adapted for general use; almost all are either too brief or too voluminous. From France, indeed, we shall not expect such a work. Frenchmen are too much accustomed to deal in fiction, ever to produce a history of Rome, or of any other country, which might be advantageously introduced into schools. To form a just idea of any country, it is necessary to have a faithful picture of its manners; this is beyond the abilities of a Frenchman; for whether he sketches the portrait of a Roman or a Chinese, still the manner, the genius, and the character, of his country obtrude themselves on the attention of the spectator. The histories of Rollin, although not altogether the best in their language, are perhaps the most generally admired in other countries; yet they should rather be accounted a series of pleasing historical tales, arranged in chronological order, than legitimate histories. To be agreeable is the sole object of French historians; and, with the utmost indifference about being instructive, they adopt a *manière effleuré*, with a chronological table, as the perfection of history. There is, too, another disadvantage attending this flowery and high-coloured view of historical events and manners, that it invariably presents the reader with deceptive notions of the real state and nature of things, ex-

alts frivolous actions, depresses noble ones, and blends virtue and vice into a common harmony of general amenity, very different from what really exists in the world. The same spirit pervades all their writings; their descriptions and narratives, whether of remote events, or of the recent battles of their country, are all equally delusive.

The author of the volumes before us has adopted the plan of Rollin, and has before furnished the world with histories of the *Republic*, the *Emperors*, and the *Lower Empire*. M. Corentin-Royou, in his preface, arranges his work, as usual, with his countrymen, very methodically, and expresses his opinion of the works of his predecessors in the same field. He divides the history of the Republic into four principal divisions, which furnish the subject of as many volumes. Commencing with Rome from its infancy, he exposes the fables respecting it, which are found even in the best authors; and with some industry shews the successive progress of the government, amidst the storms of liberty, and the obstacles of foreign war. He pursues this subject, like a drama, till the moment when Rome, becoming mistress of Italy, after having expelled Pyrrhus, began to experience a change in her manners, as a presage of what she might afterwards expect. The first volume ends with the year of Rome 486, or 268 before the Christian æra. The following is our author's view of the state of morals and civilization of Rome at that period.

"While the Republic extended its domination and its influence externally, the citizens of the interior signalized themselves by examples of courage and moderation. The conduct of Rutilius, who feared not to censure the whole Roman people, has justly excited admiration. Having been continued in the office of Censor, without being placed in the rank, he immediately convened the people, reproached them pointedly for having deviated from the prudence of their fathers, who, in consequence of the great authority of this magistracy, reduced its duration, and proposed and issued a law prohibiting it from being conferred twice on the same person, in future.

"The morals in general were good at this period; but exceptions could then be noticed. In 456 of the foundation of Rome, the Ædiles brought to justice a great number of the citizens, whom they accused of possessing more land than the laws allowed; almost all were condemned. Three years afterwards some usurers and adultresses were fined. The time had not then arrived, when the immense number of guilty silenced the laws."

Such brief reflections are no doubt very pleasing; but they want that compass, that comprehensive power and energy, which are indispensable to convey just notions of the Roman

people. Here we have a true picture of the littleness and the neatness of a Frenchman's mind. The anecdote of Rutilius discovers the basis of liberty, practical virtue in the individual, and prudence to guard it inviolate. M. Royou admires the splendour of such an action, but never inquires into the personal virtue necessary to effect it. This shews the difference between honor and conscience; between those who are influenced only by the popular approbation, and those who are actuated solely by principles of justice.

The author commences his second volume with the war between Rome and Carthage. Here the national glory of a Frenchman, and his vulgar prejudices against maritime countries, naturally animates him to express his sentiments with an energy somewhat more worthy of a Roman. The grand military operations, the hostile dispositions, violence, and agitation which every where predominate, furnish topics of pompous declamations, and even interesting incident. The intrigues and ambition of the commanders, although naturally cast in the back ground, must still be very sensible objects. The errors, not to say crimes, of democracy, on which imperial Frenchmen are now more politely eloquent than republican ones were, lately, on its beauties, furnish a too-favourable occasion for declamatory sycophancy, not to be eagerly embraced by a *sujet de sa majesté l' Empereur et Roi.* The factions of the nobles, and the sanguinary civil wars, are no less capable of being applied to the past days of modern France. The subject, indeed, would be highly interesting in the hands of an impartial and philosophical historian, who would thence draw lessons of wisdom for posterity; but when perverted by groveling adulation, the whole scene is too degrading to rational man. There is, nevertheless, some analogy between the progress of the degeneracy of ancient Rome into absolute monarchy, and that of modern France to the same state of political and moral degradation. The transit from a government of demagogues to the establishment of five despots, bears some similarity to the elevation of Sylla by his own faction; the *cinque hommes*, too, like the triumvirate, terminated their career by the powerful hand of a successful despot. The details of the violation of the constitutional laws, in the 666th year of Rome, and 88th before our æra, conclude M. C. Royou's second volume.

"The happy days of the Republic," observes the author, "are already passed; we still, indeed, see talents and virtues, traces of glory, a prodigious man, but not a moment of happiness, or even repose. Every page of history is imbrued in blood."

M. Royou devotes his third volume to the relation of the events during the age of Sylla, Cato, Cæsar, Pompey, Cicero, &c. &c. to the illustrious names and remarkable incidents of this period, the subjugation of the Gauls, and of Asia, at the same time that Rome was a prey to factions; the rivality of Cæsar and Pompey; the fall of the latter, and the triumph of the conqueror of the Gauls; are all events which led to the destruction of the power of the senate, and, finally, to the establishment of the Roman empire. The history of this period is so well known, that it was not to be expected that the author could add much, either in manner or matter, to what has already been done. Those who have read St. Real's dissertations on different events during this momentous age, will not derive much pleasure from Mr. Royou's narrative; still less will they be greatly instructed by the profundity of his philosophy.

The last volume contains the history of Rome from the year 1704 of its foundation, till Octavius, called Augustus, mounted the throne of the universe, about twenty-nine years before the Christian æra. The principal, if not only merit of M. Royou's "Roman History," is that of uniting a knowledge of the great events which decide the fate of nations with that of the personal conduct, and, in some measure, private life of all the distinguished actors on the scene. Although the author discovers no peculiar talent for seizing the characteristic traits of great men, yet his miscellaneous combination of public facts, and private anecdotes, renders his work more interesting to general readers, than a more political history would otherwise be. For this he has the example of the Greek and Roman historians, and, like them too, notwithstanding the copiousness of his facts, and the limited extent of his work, the love of perspicuousness has sometimes led him almost to diffusion. Yet M. Royou has studied to adopt his history to general use, and to avoid the dryness of abridgments, and the tedious diffuseness of more voluminous writers. Whatever relates to the government and customs of the Romans, indeed, he has treated with considerable perspicuity.

To this work are added, what are very rare in France, complete indexes to each volume, containing a summary of its contents, which must assist the memories and the judgments of young persons, by enabling them both to remember and to comprehend what they have read. The indexes are also accompanied with a gazetteer of all the places mentioned in the work, with their ancient and modern names, and the whole is completed by an account of the writers of Roman History. It must, indeed, be confessed, that M. Royou has produced a

very useful history, notwithstanding its numerous defects. He is more indebted to Goldsmith than he has the candour to acknowledge.

Corinne, ou l' Italie.

Corinna, or Italy. By Madame de Stael Holstein. 2 vols. 8vo. Paris.

The extravagant praises which this work has received render it necessary to examine its contents, appreciate its literary merit, and expose its dangerous tendency. Few publications have appeared in this century so well adapted to the purposes of seduction, so subversive of all chastity and rational virtue, or so artfully blending historical knowledge, taste, and factitious morality, with the most unbounded licentiousness. The hero and heroine of the piece are well drawn to insure the approbation of the Edinburgh critics, as Oswald, lord Nelvil, is a Scotchman, who travels in Italy; Corinna is the daughter of a Northumbrian by an Italian lady. The young and virtuous lord Nelvil visited France at the commencement of the Revolution, became acquainted with a count Raimond, who is represented as a paragon of goodness, but who had a sister, Madam d' Arbigny, a young widow, and a most artful coquette. This intriguing woman, whose character is sketched with great fidelity to nature, endeavoured to inveigle Oswald to marry her; and succeeded so far as to detain him a year in France, contrary to the wish of his father, who died of chagrin at his son's absence. Oswald, who was all filial affection, became melancholy in consequence of neglecting his father, whose spirit he imagined to be continually watching and reproaching him for his disobedience. In this state he went to Italy, astonished the people of Ancona by his spirited and successful efforts to extinguish a fire, which the superstitious people thought was a judgment on their town, and proceeded incog to Rome, where he beheld Corinna as an *improvisator*, or speaker of extemporary verses. At one of those festivals of crowning with bays, not uncommon in Italy, Oswald first beheld Corinna in the capitol, where, after reciting some extemporary verses in praise of her country, and performing some pieces of music, she was decorated with a crown of laurel, and received the plaudits of numerous spectators. Her beauty and extraordinary talents, as well as her artful address to the particular feelings of Oswald, instantly inspired him with the most lively affection, which in return was met by the most ardent love. In this state of enthusiastic and mutual love they

surveyed all the antiquities of Rome; examined the tombs, churches, palaces, statues, and paintings; reviewed the manners and character of the Italians, and the literature of Italy; and finally describe the popular feasts, musical entertainments, and the holy week in Popish Rome. From the capitol the lovers proceed to Naples, and the hermitage of St. Salvador, where lord Nelvil relates his adventures in France, his tender affection for his father, and the artifices of Madame d' Arbigny. Vesuvius and the city of Naples are next described; and Corinna discovers her real name, relates her history, her mother's death, her visit to England, and her step-mother's character. Oswald and Corinna, daily becoming more and more enamoured of each other, return to Rome, and afterwards make a tour to Venice, where Oswald determines to return to England to join his regiment; and Corinna and he, with much difficulty, separate, after mutual protestations of eternal love. Oswald's delay in England becoming insupportable to Corinna, she determined to follow him to London, where she saw him, with his regiment, at a review, in Hyde Park, accompanied with her step-mother and half-sister. Continuing to conceal herself, Oswald departed for Scotland, without her obtaining an interview, when she instantly followed him, discovered incog his attachment to her sister, sent him his ring, and the permission to marry another, and returned to Italy, in the utmost despondency. Oswald was then married, but continued unhappy; and learning that Corinna had actually visited this country, and discovered his neglect of her, determined to go to see her in Florence, accompanied with his wife and daughter. On his arrival in Italy, Corinna refused to see him, till she was near expiring, when she forgave and blessed him and his family.

In this brief outline of the principal incidents in Corinna, the reader will perceive that it contains nothing new. that it required no effort of genius, no invention, to produce such a work. But its chief, and perhaps only merit, are the dissertations on the antiquities, paintings, and other objects of the arts, with descriptions of the manners, character, and literary history of Italy, all of which are very accurate for a novel, but insufferably vague and unsatisfactory for a tour. As to Corinna's laboured praises of her country, its fine climate and still more delicious manners, they all tend to the same purpose, to excite and to gratify the passions in the highest degree, to generate appetites, and to apologize for their unrestrained indulgence, and to reduce the manners to a softness and effeminacy incompatible with virtue, or the discharge of our social

duties. Madame de Stael has attempted to unite Italian and French voluptuousness with English virtue; but it will not do; to every real observer of human nature it is evidently a physical impossibility: "virtue is made of sterner stuff." Voluptuous dalliance, and enthusiastic tenderness, may not be incompatible with general benevolence, but can never be united with energy of mind, and moral rectitude, in the same person. Such an attempt, indeed, must ever be abortive, except so far as it may succeed in corrupting a few weak characters. Had Chesterfield studied human nature more profoundly, he would have known, that his ridiculous system of *suaviter in modo* and *fortiter in re* was not more practical than the union of light and darkness. The most desirable suavity is that which arises from a naturally benevolent heart, and unperturbed mind.

As Madame de Stael's sentiments are not all reprehensible, we shall translate some of the most laudable. Her picture of the superstition of the Italians, exhibited at Ancona, where a few houses were on fire, and extinguished by the presence of mind and vigilance of Oswald, is lively and correct.—Lord Nelvil, assisted by a few English sailors, continued to pour such torrents of water on the flames, as soon extinguished them, while the priests were walking in religious processions, and the people praying to the images, instead of endeavouring to arrest the progress of the destructive element.

"The fire extending to the quarter in which the Jews were enclosed every night, Oswald demanded that it should be opened, when the people threw themselves at his feet, and conjured him to let them alone. 'You see,' said they, 'oh! our good angel! that it is most assuredly on account of the Jews who are here, that we have suffered this fire; it is they who have occasioned our misfortune, and if you set them at liberty, all the water in the sea will not extinguish the flames;' and continued to supplicate Oswald to let the Jews be burned, with as much eloquence and sweetness as if they had solicited an act of clemency. When the flames extended to the lunatic hospital, Oswald inquired what was in the building, and learned that it contained incurable maniacs. 'It is the blessing of heaven,' said the people, 'for them and for their relations, if they die in this manner, without its being the fault of any one.' Oswald, however, brought all the most furious maniacs out of the flames, and the people were struck with admiration almost to fanaticism; threw themselves on their knees before him, exclaiming, 'Surely, you are St. Michael, the patron of our city; display your wings, but do not quit us; mount on the spire of the cathedral in order that all the town may see and invoke you.' 'My child is sick,' said one; 'cure him.' 'Tell me,' said another, 'where is my husband, who has been absent several years?'

The following trait of the French character, in the frivolous, good-natured Count d'Erfeuil, deserves attention.

" 'I appear to you frivolous,' said the Count to Nelvil; 'it is well; nevertheless, I will bet that in the conduct of life I shall be more reasonable than you.' In fact, there is often much egotism in frivolity, and this egotism can never lead to errors of sentiment, to those in which one almost always sacrifices himself to others. Frivolous men are very capable of becoming able in what concerns their own interest; for, in all that is called diplomatic science, in private or public life, persons succeed oftener by qualities which they have not, than by those which they have. Want of enthusiasm, want of opinion, want of sensibility, a little genius combined with this negative treasure, and social life properly so called, that is, fortune and rank, succeed or maintain themselves sufficiently well."

The description of the Neapolitan dance, although expressed in affectedly lofty terms, is not less voluptuous than the Portuguese *fandango*. The view of Italian manners presents some real features of this degenerate race.

" On going to supper, every *cavaliere servente* hastened to seat himself by the side of his mistress. A stranger arrived, and finding no seat, no man, except Lord Nelvil or Count Erfeuil, offered him his. It did not proceed from want of politeness, or egotism, that no Roman rose; but from the idea which the grandees of Rome have of honour and duty, not to leave neither a step, nor an instant, their mistress. Some not being able to sit down, stand behind the chairs of their ladies, ready to serve them on the least sign. Ladies speak but to their beaux, and strangers wander in vain round the circle, where no one has any thing to say to them. For, the women in Italy know not what is coquetry, what is in love but an excess of self-love; they desire to please only those whom they love; there is no seduction of the mind before that of the heart or the eyes; and the most rapid commencements are sometimes followed with a sincere devotedness even of very long duration. Infidelity in Italy is blamed more severely in a man than in a woman. Three or four men, under different titles, follow the same woman, who carries them with her sometimes without giving herself the trouble to tell their names to the master of the house in which they are received. One is the favorite, another aspires to be it; a third is called the sufferer; (*il patito*) the latter is entirely despised, but he is nevertheless permitted to perform the duty of adorer; and all these rivals live peaceably together. The common people only have preserved the custom of using the dagger. There is, indeed, in this country, a strange mixture of simplicity and corruption, of dissimulation and sincerity, of good-nature and revenge, of weakness and vigour, which may be explained by one observation;—it is, that the good qualities arise because there is nothing done from vanity; the bad, because much is done from self-interest, whether it relates to love, ambition, or fortune. Distinctions

of rank have, in general, little effect in Italy; but it is more from the easiness of character, and familiarity of manners, than from philosophy. The indifference for public opinion induces the women to proclaim their being *inamorata*. This publicity is not caused by any extraordinary passion, as several attachments thus succeed each other, and are equally known. The women use so little secrecy in this respect, that they avow their connections with less embarrassment than English women would in speaking of their husbands. No profound or delicate sentiment is mixed with this mobility without modesty. Thus, in a country where people only think about love, there is not a single romance, because love is there so rapid, so public, that it will bear no kind of developement, and that to give a true picture of the general manners in this respect, it would be necessary to begin and finish on the same page. Infidelity in England is even more moral than marriage in Italy."

Madame de Stael's remarks on the literature of Italy and France, are not the least valuable part of this novel. The Italians have no theatre, no national drama; and, notwithstanding their acuteness in discovering characters in their commerce of life, their poetry and polite literature display none of the secrets of the heart, or traits of the mind, and only consist of inflated and artificial effusions of the imagination. The *Fiammetta* of Boccacio, according to our author, is the only romance which depicts their national character, at least their passion of love. Alfieri, like the French, always gives his own colours to every subject of which he treats. Shakespeare, in Romeo and Juliet, is considered the author who has best described the passions and ardent imagination of the Italians. After observing that "in the combats of sentiment, who has not often experienced some secret superstition, which makes us take what we think for a presage, and what we suffer for a warning from heaven," the author describes the ridiculous tricks practised by Italian preachers, with a crucifix or bonnet, in the pulpit. She also represents the image or woman-worship of the Italians, and their Madona in terms not very flattering to bigotted papists. It is, indeed, as Madame S. remarks, surprising that the discourse and gestures of the preachers do not turn into ridicule the most serious subjects. The Neapolitans are represented as not civilized, yet not vulgar in the manner of other people. The author has also adopted Buonaparte's heraldry, in placing the figure of a leopard on the caps of English seamen. There is more truth in the observation, that "when one is capable of knowing himself he rarely deceives himself on his fate; and presentiments are mostly but a judgment on himself, which is not wholly avowed." We cannot say the same of another aphorism; "when women do

not fear to employ tears to subjugate strength to their weakness, they almost always succeed, at least for a time." It would be more correct to say that they almost always fail eventually by the use of such means. "There must be harmony in the sentiments, and opposition in the characters, in order that love may spring at once from sympathy and diversity."

We have already expressed our opinion of this work, and cautioned all young persons from paying any attention to it: we shall here only add, that Corinna, like Mrs. Wolstonecroft, offered to live with Lord Nelvil during her life without marriage.

Memoirs and Letters of Marshal de Tessé.

(*Concluded from the Appendix to vol.* 31)

We have now to notice the conduct of this intriguing soldier in Spain, when he was sent to support Philip V. against the House of Austria, in 1704. Tessé complains as much against the slowness and indecision of Philip's court, as Peterborough did against that of Charles. The following particulars will show the rooted and insuperable aversion of the Spanish from French domination, even a century ago, as well as at the present day.

"The object of the Spaniards is rather to see a general revolution, than to see themselves governed by the French; they submitted at the beginning, but they will do so no longer. The president of the council of Castille, who has a principal part in affairs, appears to have good intentions, provided that every thing passes through the council, which is considered as the guardian not only of the kingdom, but also of the king. I have seen orders and private letters from him to the mayors and justices, totally contrary to what had been settled in the *despacho* (or cabinet council,) so that he opposes almost always what the cabinet has ordered, and even that which is agreed to, generally finds obstacles in its execution. The king of Spain will never be truly king, while the authority of this council is undiminished. This could easily be effected; but the king, naturally timid, is tardy in speaking, and neither does speak nor will speak. It is the president of Castille who nominates almost all the mayors, so that being appointed by him, he receives their reports, and nothing is done in the cities but by them; it is, therefore, the spirit of the council of Castille which reigns in Spain, and this council, protector of the king and the kingdom, keeps both in a state of guardianship. At Madrid it matters not whether Philip or Charles is king, provided that they have one who will do nothing but what they wish: And, except half a dozen persons at most, who would in honour follow the king, if a general insurrection took place, I know not one there who would not kiss the hand of the Archduke."

Marshal de Tessé considers that Cadiz could not have resisted the English army, attacking it by sea and land, in 1705, particularly the island of Leon, which he declares was untenable, except by a great force, and that the loss of the island necessarily involved the fall of the fortress. Three hundred pieces of cannon and five months provisions he deemed necessary to its defence, against the meditated attack by the English, which he had learned from a spy about Lord Galway. The French marshal, indeed, was disgusted with his disastrous and ineffectual siege of Gibraltar, and sought rather to depreciate than defend Spain. The want of unanimity between the English, Portuguese, and Spanish commanders, however, made their operations so slow, that he was afterwards enabled to defend Badajos more successfully. Still his exclamation was, that "lethargic Spain had done nothing." Of the mystical conspiracy of the Marquis of Leganes, in favour of Charles, we have here nothing new. This noble Spaniard died a prisoner in France, merely on suspicion of his being friendly to the house of Austria, and his scorning to make any mean concessions to the French government, which treated him so unjustifiably.

The dispositions of the Arragonese, and particularly the people of Zaragosa, is well manifested in the following incidents:

"Marshal de Tessé left Madrid to join the army in Arragon, and cut off all communication between Barcelona and Valencia. To execute this plan, he had to divide his troops in two divisions, to occupy each bank of the Ebro. A regiment of cavalry, conducting some peasants who had killed two French soldiers, arrived in Zaragosa, on the 26th January, 1706. The court of justice demanded them from the commanding officer, who refused to deliver them. Immediately the populace, to the number of 3 or 4000 men flew to arms. The viceroy liberated the prisoners, and tranquillity was restored. Two days after a regiment of French infantry appeared before the city. The captain of the citizens, who were on guard, shut the gate. Marshal de Tessé, accompanied with the viceroy, went to open it, and the regiment entered with fixed bayonets; but, scarcely had they advanced into the streets, when the people fired on them from the windows, and the disorder became general. The equipage of the regiment was pillaged; three of M. de Tessé servants, as well as several officers and soldiers, were killed. The marshal taking refuge with the viceroy, who, with great difficulty, prevented the baggage from becoming the prey of the people, wished to make the army advance to plunder the city: but the nobles and city officers interfered, with success, to appease the tumult.

"Tessé, disgusted with his residence at Zaragosa, moved to Pina, about ten leagues below the city on the left bank of the Ebro, in order to be more tranquil. Another adverse incident however occurred. At Guerrea, nine leagues beyond Zaragosa, two French battalions which were lodged there, having marched out of the town to continue their rout to Catalonia, halted near the gate until all the officers and soldiers should join them. On assembling, it was discovered that a lieutenant was missing. A detachment was sent to seek him, and he was found stabbed in his bed. The troops returned into the town, erased the house in which the murder was committed, and established themselves at free quarters among the inhabitants, to whose succour the peasants in the environs hastened in great numbers. The French, however, getting before them, put them to flight, after killing several. All these excesses testify the aversion from the French, and little affection for Philip V."

In several other letters Marshal de Tessé "represents Spain as discontented and disposed to change its government." The projects formed at Madrid by Philip, he considered as "visions of drowning persons." "Consider Spain," said he, to Mr. Chamillart, "as a country where it is necessary to have almost an army in each province, and you will not be deceived." How often has France experienced the truth of this remark during the last twelve months.

The pious fraud practised on the people of Barcelona by the priests and the king, in consulting the virgin, and her pretended appearance, accompanied with two angels, is here related nearly in the same terms as by Capt. Carleton. "A miracle was proclaimed," observes the marshal, "and the exhortations of the priests and monks sustained the courage of this silly populace, where the women served with as much courage as the men. The priests and monks of Barcelona almost all took arms against Philip V. but among these monastic heroes, the capuchins were particularly remarkable by fantastically tying up their long beards with knots of divers coloured ribbons." When the French army raised the siege of Barcelona, "abandoning an immense store of provisions, their artillery and their sick, the *generous* Lord Peterborough (it is honorably acknowledged) caused them to be attended with great humanity."

As a proof of the liberty which prevailed in France under Lewis XIV. when contrasted with the tyranny of Napoleon, we shall extract some of the satires against that monarch and his generals, which were published at the time in a large volume. The following will sufficiently evince the spirit of satire and irony in which the whole were composed.

Counsels to Lewis XIV.

" Si vous voulez faire bonne justice,
Prenez le bien de vos trois grands heros;
Tessé, Tallard, Villeroi; leurs services
Meritent bien qu'on les traite en marauds.
" Tessé, poltron (1), vous a perdu l'Espagne;
Tallard, sans yeux(2), perd les deux électeurs(3);
Et Villeroi, pour ouvrir la campagne,
Perd la Flandre(4). Ah Dieux! les bons auteurs."

To Lewis XIV.

" Vous avez effacé, grand Roi, toute la gloire
Des heros de l'antiquité;
Et toute la posterité
A de quoi s'occuper en lisant votre histoire;
Mais Villeroi, Tallard, la Feuillade et Tessé,
En Espagne, en Piemont, en Allemagne, en Flandre,
Ont fait plus que Cesar et le grand Alexandre:
Ils vous ont effacé."

Air.—Confiteor.

" Rends-moi, Varus, mes légions,
S'ecrioit autrefois Auguste.
Rends-moi, Tallard, mes bataillons(5),
Dit Louis, á titre plus juste.
—- Demandez-les á Villeroi(6),
Il en a plus perdu que moi.
" Ceque Tallard a commencé
Dans la campagne d'Allemagne(7),
Le grand maréchal de Tessé
Vient de l'achever en Espagne(8);
Et Villeroi, le fanfaron,
Couronne l'œuvre á Tirlemont(9).
" Courage, mon cher Feuilladin(10),
Tu seras marechal de France:
Car tu suis le meme chemin
Que nos generaux d'importance;
Villeroi, Tallard, et Tessé,
Sont-ils bien recompensées:"(11)

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(1) This is false. Tessé was at least a brave man. (2) M. de Tallard had sunken eyes and short-sight. (3) The Elector of Bavaria and that of Cologne, his brother. (4) The battle of Ramillies.

(5) On the 13th April, 1704, he was beaten at Hochstet, where he and a great part of his army were made prisoners. (6) He lost the battle of Ramillies, the 23d May, 1706.

(7) In 1704. (8) In raising the siege of Barcelona. (9) The village of Ramillies is not far from Tirlemont. (10) The duke of Feuillade, who conducted badly the siege of Turin, raised it after losing a battle, 7th Sept. 1706. (11) All these unfortunate generals received favours from Lewis XIV. after their misfortunes.

Air. Follies of Spain.

" De Ramilli, benissons la defaite!
Hereux François, ne prenez point d'effroi;
Si vous perdez beaucoup dans la retraite,
Nos ennemis ont perdu Villeroi.
" Philipe-Auguste(1), en manquant Barcelone,
Vous gagnez tout: l'Archiduc est chassé;
Pour disputer centre vous la couronne,
Vous n'aurez plus le secours de Tessé.
" Faites des vœux, *trop aveugle Angleterre,*
Quand vous perdez vos plus fermes remparts:
Que ferez-vous le reste de la guerre,
Sans les Tessé, les Boufflers, les Tallard?"

Few poets, we believe, would venture to satirize any of Buonaparte's marshals, even if they did lose a battle. It would seem as if our disgraced generals were thought beneath the attention of the satiric muse in this country.

Le due nuove Campane di Campidoglio benedetto dalla Santitá di N. S. Pio. VII. P. O. M. &c.

On the two new Bells of the Roman Capitol, blessed by his Holiness our holy Pius VII. Sovereign Pontiff, and described by Francis Cancellieri, with numerous Observations on Belfries, or Church Steeples, and all kinds of Clocks, and an Appendix on Monuments. pp. 200, 4*to. Rome.*

The Protestant reader, who knows nothing of the superstitious rites of the Popish church, may perhaps think that the ceremony of " blessing bells" is rather too ridiculous to be seriously performed. It is, however, actually done, and the new bells are *blessed* with all the gravity of any other religious sacrament in the church of Rome. The performance of this act of idolatrous irrationality occupies several hours, and to convey any adequate idea of the whole ceremonies, would require several pages. This consecration, or as it is called, " baptism of bells," was performed by the present Pope himself, and may be ranked among the worthy deeds of his life, such as crowning Buonaparte, &c. The term " baptism," if it were not otherwise a prophanation, is not altogether improper, as each bell receives a distinct name, thus we hear Saints Peter, Paul, John, Ambrose, Augustin, Francis, &c. *Saintesses,* Mary, Gertrude, Clare, Magdalene, &c. Many a vigorous youth is called to his knees by the soft tones of Miss St. Clare, many a heart beats tremulous at the grave melody of the

(1) Epithet of derision to Philip V. for raising the siege of Bar lona.

match-making St. Nicholas, while many tender sympathies are excited by the vivifying sounds of the dalliance-loving St. Francis. Such are the pleasures of popery, such its practical morality.

Signor Cancellieri dedicates his labours to his holiness; assigns his reasons for engaging in such a work, with the assistance which he has received, and gives a brief account of the writers who have treated of church bells. Several authors indeed have investigated the history, origin, and use of bells, whether for religious or other purposes, and particularly *Thiers*, who has acquired a reputation, by numerous publications on this subject. An abstract of the contents of this volume will show that it contains, notwithstanding the apparent insignificance of its title, much curious matter.

The author commences by deriving the Italian name of bell, *campana* from *campanum*, because the bronze of Campagnia was the most proper for making bells. This etymology, it must be confessed, is somewhat obvious; but, after having satisfied himself on this head, he proceeds to examine the different metals and alloys which have been used for the fabrication of bells. Here the author would have required very considerable chemical knowledge, as this is a field for skill in that science, as well as classical reading. He is more correct in detailing the history of their different uses.

Among the Hebrews, the stockings of the high priest, when in full dress, were decorated with little bells, according to St. Prosperus, to the number of 50, according to St. Jerome 62, and St. Clement, of Alexandria, 366, in reference to the days in the year. Little bells were also used by the Greeks, and the temple of Dodona was hung round with them like a Chinese pavillion at the present day. The tomb of king Porsenna, in Etruria, had similar ornaments; and the priests of Bacchus wore small bells, as appears by several monuments.

The domestic uses of bells are very numerous. In baths, in markets, in the houses of the rich they are used to announce the hour of repast, or call for attendance; soldiers going their rounds carry little bells; triumphers sometimes have them in order to prevent them from being too much elated, as they are fixed on the bodies of criminals who have been executed, that no one may touch them; the harness of horses, black cattle, and even elephants have been ornamented with little bells. In short the superstition is established even among nominal Christians, that the sound of a bell preserves animals from contagion. It is for this reason that bells are put to the necks of lambs, and even swine have been thus accoutred to keep the *devil* out

of them! Many of the more superstitious or puritanical members of the order of St. Anthony wear a little bell hung round their necks. The Pagans, too, like the Christians, employed little bells at funerals, but it was to chase away the spectres.

The use of great bells must be very ancient; although in the first ages of the church, the Christian assemblies being necessarily secret, in consequence of persecutions, the people were invited only by the information of cursors, or messengers, and deacons. The first mention that we find of bells is in the life of St. Colomban in 599. In the eastern church, the earliest use of bells on record, according to our author, was in 866. In the ancient Greek church they used flat pieces of bronze, or wood, which were struck against each other. The Mahomedans make no use of bells; they are called to the mosque by men who on high turrets cry, *allach hech her*, the *true and only God*.

With respect to the Popish superstition of baptizing or blessing bells, we find that it was rigorously prohibited as a scandalous prophanation by Charlemagne in his chapters. Christianity had not then attained its utmost corruption; but this and many other abuses began to increase about 968, when Pope John XIII. blessed the bell of the church of St. John of Latran. We believe Mrs. Pope Joan, during her pope-ship, added some new superstitious rites to the process of bell-baptism. The abuse of male and female gossips originated in Germany and Catalonia.

Signor Cancellieri's history of bell-worship presents a melancholy picture, either of the gross perversion, or of the little progress of the true principles of Christianity in popish countries. Will not every reasoning being, every true Christian, blush to be told, that bells have always been held in great veneration among Christians, that people swear on bells as on the Evangelists? By a decree of the council of Cologne, it was ordered they should be rung only by a clerk dressed in a surplice, and that the laity ought not to keep them in their houses, or sound them!!! Hospitals were privileged with bells to call the faithful to offices of charity; and the churches of mendicant monks were allowed only one bell. The kings of France granted to districts the right of having bells. Bells were also transported to camps, were they were used to give the signal for battle; they were surrounded and defended by select troops; and it was as disgraceful to suffer them to be taken, as it is still among the Mahomedans to lose their Koran. They were also covered with inscriptions in verse and prose, many of which are interesting to chronology and history. It is still usual for the names to be cut on the bells for popish worship. Signor

Cancellieri has collected some of the most curious inscriptions, and accompanied them with interesting explanations; he also notices verses and emblems applied to persons called *campana* (bell,) and *campanella* (little bell.) We regret that our limits prevent us from enumerating all the various uses to which bells are applied; and, particularly, their important part, not only in announcing, but in actually assisting popish worship.

Notwithstanding the *semper eadem* of the Roman Church, however, many, comparatively modern, superstitions have crept into it. Thus, the superstitious custom, derived from the Jews, of ringing a little bell when the mass-priest elevates the host or sacrament before the people, was not introduced till the 11th century, during the heresy of Berenger, when the sound of little bells was preceded by that of the steeple bells. In a description of the supposed Chalice, of St. Malachy, by Macer, it is represented as surrounded with little bells, the sound of which admonish the faithful to mediate the moment of adoration. In 1713, a heretic, of Catana, made an unsuccessful attempt to break the host in the hands of the priest; he was massacred and burned to ashes by the people. Hence arose the custom in Sicily of sounding the steeple bells, before and during the elevation, in order to prevent a similar attempt.

A moment's reflection will suggest some of the numerous offices of bells even in this country, from the solemn knell to the merry peal, the tinkle of the tea-table or the team; they are, of course, much more numerous in countries where the religion of Rome is established. Otway is, perhaps, the first tragic author who adopted the sound of bells to affect an audience in a theatre; and Arnaud has successfully applied the same agents in his *Count de Comminge*. The *Tocsin* has been sufficiently used by the modern French, and the Curfew was formerly known in this country.

The chancellor Seguier, says Signor Cancellieri, was a Carthusian in his youth; he obtained permission of his superior to ring a bell every time that he should be tempted with an evil spirit, in order that his brethren might pray for him, and that he might triumph over the enemy of his salvation. The young novice, however, experienced such frequent combats, that he had recourse incessantly to this remedy, till the superior was obliged to interdict the use of a means, which disturbed the tranquillity of the whole convent. The author, after detailing, at great length, all the uses of bells,* gives an account

* Signor C. has omited the anecdote of St. Francis, who caused the devil to carry a woman to hell, for ringing a bell when he was preaching.

of the weight and dimensions of the most celebrated. In this he displays great industry and extensive reading. He also mentions some of the protestants, who have exposed the superstition, and in many cases idolatrous usage of bells, and the popish writers who have defended them.

The author now comes to the purport of his title; describes the two bells of the Vatican, and the effect that the ringing, on certain days, of the largest one has on the whole façade of this stupendous church; treats of the ancient bells of the capitol, enumerates the great occasions on which they were wrung; and speaks of the erection, under Gregory XIII. 1579, of the steeple or belfry which contains them. So far this is matter of history, highly gratifying, no doubt, to persons troubled with inane curiosity. But Signor Cancellieri goes yet farther to complete his work; he gives a long narrative of the "solemn benediction," of the two great bells of the capitol by his holiness Pius VII. and, in notes, explains the *mysterious* signification of the ceremonies!! Perhaps, indeed, this solemn nonsense is pardonable in an Italian, as even Englishmen of the same faith,* can write the most childish absurdities about the *mystical* import of idolatrous ceremonies. The author, however, does not venture to say that every time these bells are rung one or more souls will be taken out of purgatory, although we should presume that this was a primary object for baptizing them.

The next topic which Signor Cancellieri enters on, is one for which, it may be almost concluded, *à priori*, he is very ill qualified; namely, to investigate the nature and merits of the different instruments which have been employed to measure time. He can, indeed, relate the removal of the clock from the church of St. Mary of Arauli, to the steeple of the capitol; but his account of the invention of clocks, in general, is very little interesting. Industry, however, is manifested in the account of sun-dials, the phenomenon of the passion flower, water-clocks, or clepshydres, sand-glasses, pendulums, and wheel-clocks. He describes the principal church clocks on the continent, as that at Strasburgh, Louvain, Antwerp, Ma-

* The good bishop of Castobala has addressed a letter to the Society of Antiquaries, (where he is known only by the more humble name of the Reverend John Milner,) describing a mitre and crosier, which belonged to the Bishop of Limerick, in 1487. Among other most important information, in this account, which the author learned during his excursion in Ireland, last year, and in which he does not fail to enumerate a plentiful hord of saints, not forgetting the reality of St. Patrick M'Alpin, he seriously tells the grave Antiquaries, that the bishop of Limerick, "walked with the hook of the crosier towards the people, to signify his jurisdiction over them, but that the

lines, Brussels, Courtray, Ostend, Mons, Tournay, Namur, Ghent, Bruges, Liege, Milan, Vicenza, Padua, Pavia, Reggio, Venice, Geneva, Bologna, Ferrara, and Florence. The author afterwards compares the French and Italian systems of dividing the days, but his reasons for prefering that of his own country will most probably not convince a Frenchman. Here again we must admire the author's industry, for he does not omit to treat of watches for the pocket, walking-canes, rings, and coat-buttons; the premiums offered for discovering the longitude, the construction of chronometers; and the authors who have written on clock-making; and concludes with verses, enigmas, and devices, relative to clocks.

Among the miscellaneous pieces, which form the appendix, we find a letter to the author from father James Pouyard, a carmelite friar, on Steeples and Belfries. Signor Cancellieri has accompanied it with several interesting notes. When the first christians, after the protection of Constantine had given them security and influence, began to build spacious churches, they imitated the form of the Basilic; but for their bell-towers or steeples they had no model. They at first raised high square towers, composed of several orders of architecture, and often ornamented by divers sorts of marble. Friar Pouyard describes a great number of bell-towers, and pursues their progress till the time that Rome was no longer considered as a model for such buildings, and when gothic towers had become almost general in the churches of Europe. Brunelleschi and Marjoro Pintelli, surmounted the bell-towers with obtuse pyramids, in imitation of those of Cestius. In the sixteenth century, Raphael, Sangallo Peruzi, Bramante, Michael Angelo, Vignola, and Palladio, made such great improvements in architecture as occasioned considerable alterations in the construction and ornaments of bell-towers. Friar Pouyard describes many of an improved construction; but, although we have seen nearly all those which he treats of, we are far from concluding that any thing like perfection, or even tolerable correctness, has yet been attained in this department of architecture. If towers or spires are raised merely as ornaments to ecclesiastical architecture, then, perhaps, many of these may answer this object; but if they are also designed to propagate the sound of the bells, then very few, if any of them, are properly constructed for such a purpose. Few churches, indeed, are

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abbot walked with the hook next to himself, indicating that he had only authority over himself!! !" This occasioned a most heretical smile throughout the whole society, and brought to recollection Erskine's "Think of this and smoke tobacco!"

able to bear the sound of large bells; and, although the French have raised towers totally distinct, and even detached from the body of the church, which admits of the largest bells being used, yet their isolated situation renders them incapable of propagating sound with effect. The use of large bells, however, is declining in every country, while that of smaller ones is greatly increasing, so much so, that in England we have now a distinct class of persons, regularly educated, in the language of the day, to the "*profession* of bell-ringing." In concluding, we cannot withhold our thanks from Signor Cancellieri for the curious and widely-scattered information which he has collected into this volume, whatever we may think of the Popish superstition of "baptizing bells."

Memoirs of the Class of Mathematical and Physical Sciences in the National Institute of France. (Continued from vol. 31.)

M. Candolle's "*Memoir on the Nutrition of Vegetables*" is a most interesting subject, but very inadequately treated. The National Institute has long endeavoured to glean some information on this head, by proposing questions, and offering premiums for their solutions. Several years ago, it inquired, "How and in what proportion do the different surrounding elements contribute to the nutrition of vegetables?" This inquiry not being answered, another was proposed, to discover the *sources of the carbon of vegetables*, which shared a similar fate. Humboldt, Sennebier, and Theodore Saussure, in their chemical and physiological researches into vegetables; Mirbel in his anatomy, and Candolle in both, have furnished some data for this inquiry; but much is still wanting to enable us to ascertain with any precision the nature, powers, and operation of the assimilative process in vegetation. On this point there exists not one experiment which deserves the least confidence. Whoever, therefore, would turn their attention to this most important and politically-interesting research, should commence with a new series of experiments on the consumption and emission of the gases, the agency of water and heat, and above all, with an accurate instrument for measuring the uniform, or varying, quantity of light each day. The action of direct and reflected rays should also be noticed; and particularly the difference between the effect of solar and artificial light. All these subjects must be investigated with equal accuracy and acuteness, before any trust-worthy data can be fixed, even for drawing conclusions from analogy, and the general

process of chemical action, especially when modified by a vital principle. We shall, however, translate the view which the reporters, MM. Chaptal, Labillardiere, and Cuvier, take of the subject.

" Before entering into the opinions," say they, " of M. Candolle, it is necessary first to establish the facts which lead to the solution of the grand question of vegetable nutrition. These may be divided into seven, three of which are chemical, three anatomical, and one physiological. The three chemical are :

" 1. What are the elementary materials which compose the vegetable body ? 2. What are the foreign materials from which the vegetable draws those which compose it ? and 3d. What changes ought these foreign materials to undergo, to assume the proportion in which they should constitute the vegetable ?

" The solution of the last question results from that of the preceding two, as it is sufficient to indicate the difference between the constituent and foreign materials. The first question is already solved by chemical analysis, which has shewn, that vegetables are composed of carbon, hydrogen, oxygen, a little nitrogen, some earths and salts. We have, therefore, only to examine what aliments vegetables require, compare the composition of those aliments with that of vegetables, and see if their difference does not consist in what they exhale.

" In desert countries, where wood rots, undisturbed by men or animals, it forms a thick stratum of earth, which still consists almost entirely of carbon. The same takes place where no carbon previously existed, and earth is formed on naked rocks, and among pure sand, wherever vegetation is allowed to establish itself. The general and definitive effort, therefore, of vegetation must be to develope carbon, and consequently to decompose the carbonic acid in exhaling its oxygen. This is directly the reverse of animalization ; animals are nourished either mediately or immediately on vegetable carbon. But, as their composition requires less carbon and more nitrogen, it is necessary that the superabundant carbon should be continually carried off by respiration. By this process they form carbonic acid, whereas vegetables decompose it. Perhaps the hydrogen has some influence."

The above is a very conjectural reply to these three chemical questions, and amount to no more than saying what the answer should be. The old conceit of the alternate emission of oxygen and carbon by plants is here repeated without any correct knowledge of the subject. The three anatomical questions are not less difficult than the preceding; vegetable anatomy is yet very imperfectly understood.

" 1. By what route do the aliments enter the vegetable, and apply themselves to the organs in which they have to undergo trans-

formation? 2. What are the organs in which this transformation takes place? 3d. and finally, when transformed, what course do the aliments pursue, in order to become subservient to the parts which they ought to nourish? It is important to know the part at which the transformation takes place. Perhaps it may be asked, if the aliments of vegetables are transformed, that is, if they change their proportion before nourishing the plant, or before that they are incorporated in its fibre? Or, if the aliments do not wait to change their proportion, may they not in some measure constitute a part of the vegetable fibre?

"Too much has been attributed to analogy with animals. Zoophytes have evidently no intermediate transformation; when the excrements are separated from the chyle, the latter immediately nourishes the parts, and if any more changes in the proportion are necessary, they must be effected by a sort of cutaneous transpiration. This simplicity in the economy of zoophytes should excite doubts as to the existence of multiplied transformations in vegetables. As zoophytes have no respiration, properly so called, may not vegetables also want digestion? May not the gross excrements be excluded from entering by the absorbent pores? And may not all the changes of proportion take place at their surface, and in the matter already inserted in their fibre? M. Candolle considers the sap of the vegetable as the undigested food of the animal; the aqueous transpirations as the gross excrements; and the gaseous emanations, and absorptions in the green parts, as the respiration.

"The sap, in some cases, takes a contrary direction to its usual progress, and even retrogrades when the atmosphere is humid. We shall ask, therefore, is it necessary to have a juice prepared different from the sap to nourish and develope the parts? or is it the sap which directly nourishes and developes them? The former proposition is adopted by M. Candolle, who founds his proofs on the growth of dicotyledon plants. Such plants grow above ligatures, because the descending sap cannot descend. But if it were proved that the true sap always ascends, and never retrogrades, or descends, it would also be proved that it could not be the nourishing sap of the wood. It is not surprising, then, that wood has a particular mode of growing; it forms in plants, like the teeth, shells, and stony bodies of madrepores, except that its successive layers pre-exist and increase by intussception, while the others, perhaps, are simply deposited, without being first in embryo; or that the liber of the preceding year hardens, while the bodies above alluded to are transuded. M. C. contends that the sap elaborates the buds, these again the leaves, and the leaves the calyres. The proper juice he considers the descending, as the nourishing juice ought to be: it is more abundant at the top of the plant, which induces the belief that it has deposited a part of its substance in descending. The vessels containing this proper juice are in the parts where the bark, sap, and wood, are developed. Such a juice must have an important use."

The question in physiology is, perhaps, more difficult than all the others. "What are the degree, direction, and source of the powers, which produce the motion of vegetable fluids?" The author has treated of the materials which nourish plants, the transformations which they undergo, the place where such transformations take place, the exterior agents which produce them, the chemical affinities in virtue of which they exist, and the routes which they have to traverse to be incorporated with different parts of the body. The effect of heat and moisture, as operating on the vegetable powers, is considered; but no satisfactory answer is given to the above question. A vital force or action, indeed, is introduced, and also the *contractility*, called irritability. Those who attribute to irritability every movement produced in the organized body, by a cause which the mechanical impulse alone would be incapable of producing, if it had not been seconded by an interior predisposition, may give this name to the movements of the stamina of certain plants. In the opinion of the reporters, however, "this definition might be relaxed, to embrace the spontaneous movements, (without any apparent exterior cause) called the sleep of plants." Others, it is admitted, who investigate more rigorously the nature of things, think that nerves and fleshy fibre are necessary to irritability. The reporters would define it "a movement in appearance greater than its cause." Vital force is used to express a power unknown.

The only thing peculiar which we have noticed in this very laboured memoir, is a distinction between cellular and vascular vegetables; the former belong to the cryptogamic class, and the latter are so called because their fluids have a marked direction in the interior disposition of the fibre. All that is said about the descending juice and true sap, is very vague and inconclusive, when compared with the researches of Knight into the same substances. Neither do we think that M. Candolle has extended the boundaries of our previous knowledge, on this subject, in the smallest degree; and we fear that the questions stated by the reporters, although apparently very perspicuous, will not greatly facilitate the discovery of this important desideratum.

M. Lelievre describes a "*Ferruginous (ferrifere) carbonat of Manganese*, which contains oxyd of manganese, 53; oxyd of iron, 8; lime, 2. 4; insoluble residuum, consisting of silica and arsenical iron, 4; loss by fire, 35. 6. The specific gravity of this mineral is 3. 743.

The same mineralogist has discovered a new mineral, a black

silicious oxyd of iron, which, in a memoir, he calls *Yenite*, to commemorate the battle of Jena. We gave a description of this mineral in our account of Brogniart's Mineralogy, Appendix to vol. 29, p. 663, to which we refer the reader.

The "*Observations on the extravasation of blood into the cavity of the pericardium, and on a collection of pus in this cavity, which was discharged internally by an abscess above the clavicle, by M. Sabatier,*" convey no practical advantage. The cases were mortal: the former was a species of aneurism, and the latter an abscess in the neck, which discharged a serous fœtid matter, arising from that collected in the pericardium. M Portal, in a "Memoir on fungus excrescences in the intestinal canal, and other interior parts," has merely proved, although perhaps not incontrovertibly, that such fungus excrescences may exist, like those in the nose, vagina, &c. that they may or may not be hydatides, that they can be removed by escharotics, or mercurials, that they emit yellow or red viscous humour, like pus, but should not be treated as such, nor as cancerous matter. This and the preceding paper evince the great inferiority of the French medical writings, when compared with those of the English.

The most valuable article in this volume is the "account of M. André's manuscript work, a theory of the actual surface of the earth," by MM. Haüy, Lelievre, and Cuvier. The authors have developed the true course of proceeding in the study of geology, and divested this sublime and interesting science of its visionary speculations, to establish it on the solid basis of accurate observation. We shall translate some of the leading directions. The authors divide the natural history of unorganized bodies into two classes: the one embracing descriptions, and chemical properties, and distinctive characters of each individual substance, and called *mineralogy*: the other unfolding the relative position of species, and component parts of masses, mountains, and divers strata, called *geology*, *geognosy*, or *physical geography*, according to the extent and profundity of the researches. The latter branch they consider capable of attaining as much accuracy as mineralogy, properly so called.

"To give it this quality," say they, "it is only necessary to treat it as all the natural sciences ought to be; that is, to collect with care the particular facts, and to deduce no general conclusions until these facts are collected in sufficient numbers, observing always the most rigid rules of logic. It is also evident that this science constitutes a part of natural history, not less indispensable to the knowledge of the globe than mineralogy itself. It is to the latter what the history of the climate, soil, and situation proper to each plant, is to botany.

Its utility to society, if once completed, would be no less evident. By it we direct our researches for divers minerals, and anticipate the expences and advantages of public works. Thus our engineers could not calculate the expence of a subterraneous conduit to substitute for the water-machine at Marly; geology taught them that at such a place they should expect to find nothing but chalk. By this science miners discover mines, and have determined the characters of mountains with metallic veins. It must, therefore, be evident that a science which furnishes the same data for discovering useful minerals, as it does to miners for discovering metallic veins, is of great importance to society."

The authors then proceed to notice the abuses of this science, which have hitherto obstructed its progress, and rendered it useless to society. The study of the fossils and petrifactions was so fascinating, and so susceptible of visionary theories, that it soon changed geology "from a science of facts and observations, into a tissue of hypotheses and conjectures, so vain and so contradictory, that it is become almost impossible to pronounce its name without a smile." The tradition of the deluge gave birth to numerous theories of the origin of fossil beds; but their authors forgot that this catastrophe is stated as a miracle, or an immediate act of the Creator's will, and that consequently it is superfluous to look for any *secondary* causes.

"At first, fossils and petrifactions were, inconsiderately, deemed *lusus naturæ*. But when more extensive study proved their general forms, texture, and, in many cases, their chemical composition, were the same as those of analogous parts in living bodies, it became necessary to admit that these objects had also possessed life, and that, consequently, they had existed at the surface of the earth, or in the waters of the sea. How did they become buried under immense masses of stones and earth? How were marine bodies transported to the summits of mountains? But above all, how was the order of the climates reversed, so that we find the productions of the torrid zone near the pole?"

"A deluge could not account for these changes, and at the beginning of the last century it was perceived that one inundation, however violent, could not produce such immense effects. It was necessary, then, to admit of a long series of operations, either slow or sudden. This step once taken, and hypotheses were no longer limited; the systematical method of Descartes was again revived, although Newton appeared to have banished it for ever from the physical sciences. Every one conceived a principle, *à priori*, and endeavoured to accommodate, well or ill, the facts within his knowledge to it. By a fatality hardly conceivable, it was almost entirely neglected to extend our knowledge of facts. In this manner, the number of systems of geology have exceeded eighty, which require

to be classed in a certain order, to aid the memory in recollecting them. Notwithstanding this long and useless list, we every day see some new systems advanced, and our journals filled with defences of their authors. How can men of talents be so discordant, and continue such controversies? The reason is, that if any one of them were right, neither he nor the others could ascertain it. To discover if a fact is owing to a certain cause, it is necessary to know the nature of the cause, and the circumstances of the fact. What, therefore, are the authors of geological systems, but persons who seek the causes of facts before the facts themselves are known? Can we conceive an end more chimerical? Yet we are ignorant, not merely of the interior of the globe, but even of its most exterior crust. Hence, some persons will have millions of years for the formation of secondary mountains, while others pretend that about 5000 years ago they were formed in one."

It appears that there are still above six hundred species of unknown shells in the basin of Paris, and the bones of twelve or fifteen unknown quadrupeds, notwithstanding the smallness of its extent, and its convenience for study. La Marck has been able to ascertain the species of forty or fifty of the shells, but even these have been the labour of many years. Yet ten or twelve theories of the formation of this basin have been published, not one of the authors of which knew its contents. The following positions are laid down by the authors, as the proper method of commencing and pursuing the study of geology, divested of visionary speculations, and founded on facts only. These points should be ascertained, and clearly established, before attempting to solve the grand question of "the causes which have reduced our globe to its actual state."

"1st. To search if the division of great chains in one middle and two laternal banks or dikes, observed by Pallas, and developed by Deluc, is invariable, and examine, as Ramond has done on the Pyrenees, the causes which sometimes conceal them.

"2d. To examine if there is also any thing certain or uniform in the succession of secondary strata, if such a kind of stone is always below such another, and *vice versa*.

"3d. To proceed in a similar manner with the fossils, determine the species which appear first, and those which are only seen afterwards; discover if these two sorts never accompany each other, if there are any alterations in their appearance, that is, if the first found appear a second time, and if the second have then disappeared.

"4th. To compare the fossil with the living species more minutely than has hitherto been done, and determine if there is any relation between the antiquity of the beds, and the similarity or dissimilarity of fossils with the living beings.

"5th. To determine if there is any uniform relation or cor-

respondence of climate between fossils and those living beings, which most resemble them; as for example, if they have migrated from the north to the south, the east to the west, or if there have been mixtures and irradiations.

" 6th. To determine what fossils have lived where they are now found, what others have been transported there, and if there are, in this respect, uniform rules with regard to the strata, species, or climate.

" 7th. To follow, minutely, their different strata throughout their whole extent, whatever may be their doublings, inclinations, ruptures, and slopings; and, also, to determine what countries belong to one and the same formation, and what others have been formed separately.

" 8th. To follow the horizontal beds, and those which are inclined in one or different ways, to determine if there is any relation between the greater or less constancy in their horizontal position, antiquity, or nature.

" 9th. To determine the valleys in which the re-entering and saliant angles correspond, and those in which they do not; also those in which the strata are the same on both sides, and those in which they differ, in order to discover if there is any relation between these two circumstances, and if each of them taken apart has any analogy with the nature and antiquity of the strata composing the heights which limit the valleys.

" All these points are necessary to its elucidation, if we wish to make geology a body of doctrine or a real science, independent of every desire which we may have to find an explanation of facts. We dare affirm, that there is not one of those points on which any thing, absolutely certain, is yet known, every thing which has hitherto been advanced, being more or less vague. The greatest part of those, who have treated of such subjects, have considered them rather as they answered their system, than according to impartial observations. The fossils alone, singly considered, would furnish matter for the study of 30 years to several industrious philosophers; and their connections with their strata will still require as many more years of travel, of boring and other arduous researches.

M. André, in imitation of Saussure, traversed the Alps, from St. Gothard to St. Bernard, passed the Jura, and examined the Vosges. He describes Mont Blanc, the Vallais, St. Gothard, Jura, and Vosges, with great precision and perspicuity. To his descriptions he has added several others from the best authorities, so that his work is very complete. The following is an abstract of his theory, which his reporters, M. Haüy, Lelievre, and Cuvier, have in part adopted as their own.

" He thinks that the actual arrangement of the surface of the

earth has not existed from a very remote epoch, and he endeavours to prove it, like Deluc and Dolomieu, by the progress of despositions (*éboulemens,*) and by that of decomposition and formation of soil (*atérrissemens.*) He likewise thinks that this arrangement is totally owing to a cause unique, general, uniform, violent, and prompt; and appears to attribute to this cause even the transport of fossils. He attempts to prove that neither volcanoes, earthquakes, rivers, nor currents, could possibly arrange the surface of the earth, as it is in the present day. These ideas have also been entertained by several celebrated naturalists, especially when restricted to the last change experienced by the earth."

On the above opinion we shall only remark, that M. André's "unique, general, uniform, violent, and prompt cause," explains nothing, and is not a tittle more intelligible, than to say that the Deity made the world, as we now see it. Observing, too, that the whole globe is composed of strata, often broken and irregular indeed, but still perceptible, we do not see the necessity or propriety of imputing its present appearance to "an unique and prompt cause." The strata of fossils would indicate succession, while other appearances are in favour of a prompt, but perhaps not a general cause.

(*To be continued.*)

Précis analytique des Travaux, &c.

An analytical Summary of the Transaction of the Society of Sciences, Literature, and Arts, of Nancy, during the year 1806, 12*mo. Nancy.*

As we have given some extracts in the appendixes to vols. 30 and 31, from the transactions of the society of Nismes, we are happy in being able to contrast them with those of Nancy, where the genius of Germany has rather the ascendancy over that of France. This little volume, indeed, contains abstracts of several very ingenius papers, which are more directed to chemical researches, than those of the southern societies.

M. Gueneau d'Aumont applies the rule given by Laplace, to reduce a whole number into a fraction, or into any other denomination, whether fractional or decimal. He enters at length into the theory of fractions, shews that all scales of numeration present fractions analogous to decimal fractions, and proposes to call them natural fractions.

In a "Dissertation on the Law of Continuity erected into a principle by Leibnitz," M. Haldat expresses his doubts respecting its accuracy and conformity with the phenomena of nature. To the arguments drawn from the principle of sufficient reason, on which

Madame du Chatelet endeavoured to support this law, he opposes all the experimental proofs, founded on the opposition of the most active powers in nature. He relates a great variety of facts, where the repulsive powers evidently predominate; examines Bonnet's proofs in favour of the law of continuity; and, in referring to curious experiments, the results of which tended to shew the destruction of certain species, he endeavours to prove that the famous chain, with which Leibnitz wished to bind all beings, is purely imaginary; and that nature, in many cases, where the simplicity and fecundity of her means require a different mode, deviates from her progressive course, in order to obtain her end sooner, by making the most opposite means concur in maintaining her marvelous harmony. We do not, however, think that the author has either exhausted the subject, or established his point incontestably; but it is a subject so unproductive of any practical utility, and so little likely ever to be perfectly determined, that it may by some be considered a waste of time and ingenuity to enter into the enquiry.

The composition and use of *James's powder*, called by the French *English powder*, have exercised the Pharmacologists in France not less than those in England. Doctor Valentin, who highly recommends these powders, in a laboured dissertation, states them to be composed of 12 parts of tartrite of potash and antimony, and 120 of tartarized diaphoretic antimony, and ground and mixed together, which form a powder, of which from 2 to 14 grains are a dose, taken two or three times in the day. It was, however, ascertained by M. Mandel, that the antimony in a state of oxyd is the basis of this composition, which is yet unknown to all the foreign chemists. The following substitute is proposed for it; oxyd of antimony by nitre 24 grains, tartrite of potash and antimony 4 grains, powdered and divided into 6 doses. Doctor Valentin has also collected a number of instauces, to prove that the yellow fever of America, is *not* contagious. It would, no doubt, be very useful, if people were convinced that this fever is not contagious, but at the same time, keep at an equal distance from it, as if it were. By acting in this manner, such numbers would not die of fever, as they now do; neither would others be deluded into a fatal security, by depending on the useless quack-remedies which are advertised for the *prevention* and *cure* of this destructive fever.

A curious "memoir on fossil bones of an extraordinary size, found in a hidden cave at St. Martins, near Commercy,"

was furnished to the society by M. Braconnot. These horns are supposed to have belonged to a large species of ox, common in the days of Cæsar, but very rare at present, and called by the German *Aurouchs*, the *bos urus* of modern naturalists. The chemical analysis of these horns afforded a considerable portion of gelatine and bituminous matter, not hitherto known in any ancient fossil bones. M. Braconnot succeeded in disengaging the gelatine from the phosphat of lime by nitric acid. In 100 parts of the fossil horns, found at St. Martins, there are 4.0 ferruginus quartzose sand; 4.6 solid gelatine; 4.4 bituminous matter: 0.5 oxyd of iron; 0.7 alumine: 1.0 phosphat of magnesia; 11.0 water; 4.5 carbonat of lime, and 69.3 phosphat of lime: the two latter were composed of phosphoric acid 2.83, and lime 41.0.

Could we give implicit faith to M. Mandel's comparative analysis of soda, from Alicante, and that from Dieuze, we should conclude that the latter is doubly stronger than the former, and that the proportion is as 5 to 12. Had this proportion been given as 5 to 7, we might have believed the author's experiments to be accurate, but knowing the strength of Alicante soda, we must hesitate to adopt such a disparity. We suspect that the relative strength of the alkalis, will never be correctly ascertained, till Mr. Davy's discoveries are applied to this purpose. The same author has discovered a spurious kind of pepper in France, called by merchants small pepper (*petit poivre.*) The means which he adopts for discovering and separating this spurious species from the genuine kind, are making them into a paste and macerating them, when the real pepper resists the action of the water.

The scarcity of fuel in various parts of France, has occasioned considerable alarm, and various projects for increasing it have been proposed. M. Plonguer recommends the reduction of a tract of land, in the department of Meurthe, into a peat-moss, from which all the inhabitants of the department might be supplied with fuel. The prejudices of the people in favour of wood-fuel, would not be easily reconciled with that of peat; but dire necessity, the consequence of revolutionary frenzy, would enforce its use.

M. Haldat has made some very ingenious "Researches on double vision," the results of which he has laid before the Society of Nancy. He inquired if this combination of sensations takes place in all cases where the perception of objects is effected by means of instruments; if it existed where the sensations were homogenous or heterogeneous, produced by similar or dissimilar impressions. His experiments were

directed to ascertain the association of heterogeneous sensations, and their transformation into a complete perception. He observes, with not much novelty, that in virtue of an apparent affinity, certain colours combine together preferably to others. Thus, small slips of pasteboard, red, blue, green, and yellow, placed two by two parallel to the side of the vertical plain which separates the eyes, give an orange colour, (the product of yellow and red) emerald colour, (the product of green and light blue,) although these coloured slips were placed in such a position that they are obliged to mount one over another, in order to combine these impressions. These combinations are strictly in the order of the natural affinities of colours, and do not establish any new fact relative to double vision.

M. Coster has laid before this society an analysis of the *Nanceide*, a poem relating the defeat and death of Charles, Duke of Burgundy, before Nancy, written by Peter de Blaru, canon of St. Die, who composed his work so early as the reign of Charles, *le temeraire*. A well meant "essay on the utility and advantages of the ancient languages," was likewise read, at a public meeting of the society, by M. Belin.

This abstract of the transactions of the learned society of Nancy, is highly creditable to the talents and industry of its members. One cause, however, for the superior merit of these and other similar publications at present in France, is the circumstance that authors, being no longer able to publish their works in distinct volumes, in consequence of the adverse times, and the forced seclusion of French books from this country, have now no other means of laying them before the public, than in brief epitomes of the transactions of organized societies. Can there be any stronger proof of the sufferings and decay of learning and science in France, under Napoleon?

MISCELLANEOUS CRITICISM.

Apologie des Femmes, poeme.

An apology for Woman; a Poem. pp. 24. 8*vo.* Delaunay, Paris.

There is some humour and much just satire in this pretended apology for women. The author commences with praise, and ends, we do not say, like Lavater, with falsehood but with poignant satire.

" Trop des savans, de poetes, de sages,
Gais dans leur haine, et cruels dans leurs jeux,
Ont accablé des plus malins outrages
Un sexe amiable et digne de nos vœux.
Du vieil Homère au chantre de Joconde,
De Théophraste aux Laclos, aux Meillans,
Tout bel esprit s'armant de traits brillans,
Contre ce sexe en mensonges abonde:
Et si léger, si pervers est le monde,
Qu'il applaudit sans cesse aux malveillans."

Here the author forgets what Dubellay long ago observed:

Mais quoi! nature ne fait
En ec monde rien parfait;
Et n'y a chose si belle
Qui n'ait quelque vice en ellé.

We would not insinuate that the following portrait of *Phedrion*, has any original in this country, at least in the West of England.

" Mais depuis peu le clergé l'a soumise;
Tout théologue a des droits sur son cœur.
Dans s'en boudoir elle le catéchise;
En public meme elle s'en fait honneur.
Si quequefois son zele scandalise,
Elle s'en moque; et par son entremise
Trois beaux abbés, jeunes, pleins de ferveur,
Vont devenir des Peres de l'église."

The character of the fantastic and capricious *Amelia* is that of a genus, of which the majority of Frenchwomen are species.

" Chez les quarante avec crainte on la nomme;
Des ses arrêts les salons sont frappés:
Ce qu'ont de grand Londres, Berlin, et Rome
Brigue l'honneur de ses petits soupés:
Mais quelquefois un vapeur funèbre
Vient de ses nerfs deranger le ressort.
Sans de bons nerfs qu'importe un nom celèbre?
En sent-on moins les jeux cruels du sort?
Flétrie alors comme la foible rose,
Ques les autans disputent aux zéphirs,
Pres de la joie Amélie est morose,
Et malheureuse d coté des plaisirs.
Sans nul objet, vivement empressée,

Cherchant le calme au milieu du fracas,
D'un mot, d'un rien elle paroit blessée,
Creuse sa tête et n'a point de pensée,
Veut un avis et ne l'ecoute pas."

Those who know the manners and language of France will recognize in these lines, printed in italics, a portrait of Frenchwomen, sketched with great fidelity and effect, *d'apres nature*. We fear the following will suit some of our own novel readers of the present day.

" Fausse avec art, la romancière Altin,
L'œil en extase et la voix langoureuse,
Feint de nourir un aimable chagrin:
Son cœur est froid, sa tête vaporeuse."

Notwithstanding the numerous volumes of French poetry which are still published, it is very rarely we find so many lines worth transcribing as we have done in this little poem, which is distinguished for graceful verse and delicate satire.

Elémens de Morale, &c.

Elements of Morality, for the Use of Boarding-schools, by Abbé Cassegrain. Second edition, augmented by several chapters and sentences, extracted from the best French poets, placed at the end of each lesson. 18mo.

THERE is nothing either offensive or original in this work deserving of particular attention. The selection is judicious, and proper for youth.

Reflexions analytiques sur la Declinabilite de Participes, &c.

Analytical Reflections on the Declinability and Indeclinability of Participles; to which is added, a Solution of a grammatical Question, never before discussed. By J. F. Tissot, jun. pp. 28, 8vo. Avignon.

WE were grievously disappointed in this tract, as we expected to find some easy and universal rule for the declension of French participles; but M. Tissot, if he has made any progress in this grammatical question, has forgotten to communicate it to his readers; neither has he collected all the exceptions to the already known rules, which certainly exist, and which must occur to every person reading French works.

Gonzalo de Cordoba; ó la Conquesta de Granada, escrita por el Caballero Florian.

Gonzalo of Cordoba; or the Conquest of Granada. Written by the Chevalier Florian, and published in Spanish by Don John Lopez de Penalver. 2 vols. 18mo. pp. 333 each, 8s. Dulau & Co. London. 1808.

TRANSLATIONS, no doubt, are very useful in learning languages, and those of Florian into Spanish will assist the French reader

to acquire a knowledge of the Castilian tongue somewhat sooner. We admit, therefore, that the publishers of this work have judged rightly in laying it before the public in a cheap and convenient form. In doing this, however, it was indispensable that it should be correctly printed. The reverse of this is the case; there is scarcely a page in these two volumes, in which we do not see words with one or more wrong letters, turned letters, and even one word divided into two, and in some cases three distinct marks!

Novelas Nuevas, escritas en Frances, par M. de Florian, traducidas libremente, é ilustradas con algunas Notas curiosas é instructivas.

New Novels, written in French by M. de Florian, and freely translated [into Spanish] and illustrated with some curious and instructive Notes, by Don Gaspar Zavala and Zamora. pp. 183, 18mo. 3s. Dulau and Co. 1808. London.

This and the preceding volumes are printed by a R. Juigné, in London, and are a disgrace to the English press. We presume the printer is a Frenchman, who is equally ignorant both of printing and of the Spanish language. It is lamentable that Booksellers will not take care to have foreign books *correctly* printed, or at least put them into the hands of respectable Printers, who would not commit such shameful errors as disgrace every page of these little volumes. No person learning Spanish can read them; for it requires a perfect knowledge of any language to comprehend ill-spelt words, and in many cases to guess at the meaning of unconnected letters by the context. This is a public grievance; for no other Bookseller will venture to publish more correct editions of such works, while the present dirty paper is on sale. We do therefore advise Messrs. Dulau, Wingrave, &c. as an act of justice to the public, to return the paper to R. Juigné, make him pay for it, and cause a more correct edition to be printed immediately.

Lilienthalische Beobachtungen der neu entdeckten Planeten, &c.

Observations on the newly-discovered Planets, Ceres, Pallas, and Juno, (Piazzi, Olber, and Harding) made at Lilienthal, to ascertain exactly their true magnitude, their atmosphere, and their relations in our solar system. By Dr. John Jerome Schroeter, Consellor to his Britannic Majesty, &c. Gottingen.

DR. Schroeter, after comparing the atmosphere and the magnitude of these planets with the atmosphere and magnitude of the earth, moon, &c. adds some curious speculations on cosmogony, relative to the general subject of this tract. He also attributes Herschel's error, in observing these planets, to the instrument which he employed, and the manner in which he used it. M. Harding, and the author of this tract, also noticed a grey shade on the side of Venus, the same as the moon exhibits shortly after the change. Dr. S. observed this appearance very distinctly with a 15-feet reflector.

Petri Hoffmanni Peerlkamp, Gymn. Doccum. Rect. Dissertatio de Surdorum Mutorumque Institutione. 8vo. pp. 66. Kamerling, Groningen.

MUCH spurious philanthropy has been displayed about educating the deaf and dumb; and the French, as usual, have dramatised it; but we believe the most sanguine advocates for this species of education are now perfectly convinced of their folly. A moment's reflection, indeed, must have satisfied any observer of human nature, that persons having such a defective organization, could not possess great mental faculties, nor much sensibility. The labours of the Abbés l'Epée and Sicard have fully demonstrated what might have been known *à priori*, as none of their scholars have ever evinced any talents, or displayed any capacity worthy of the pains and care bestowed on their education. The boys in the School for the indigent Blind, in St. George's Fields, display as much sagacity and skill as those in the school of Abbé Sicard in Paris. M. Peerlkamp, however, as rector of the Gymnasium of Dockum, in Frieseland, no doubt with the best intentions, has celebrated those schools in Latin verse and prose, in a Discourse *de laudandâ surdos mutosque instituendi ratione.* The dissertation before us is dedicated to M. Henry Daniel Guyot, minister of the French Protestant church in Groningen. The dedication is in verse; and although the author is an old man, it proves that

"Aux ames bien nées
La vertu n'attend pas le nombre des années."

The following are the author's prognostics on deafness:

"Possumus et certis illud prædiscere signis:
Si placidus semper se et pene immobilis infans
In gremio matris teneat, neque, forte coorto
Clamore aut strepitu, huc vultum convertat, eâdem
Fronte oculisque manens, Dîs non peperisse secundis
Talem infelices nimium miserasque parentes."

The notes to this dissertation discover considerable reading and respectable learning.

Vitæ aliquot excellentium Batavorum, in usum Scholarum. Pp. 41. 12mo. Loosjes, Harlem.

THESE biographical sketches are attributed to the author of the preceding dissertation on the deaf and dumb. But, although M. Peerlkamp writes Latin with great ease, and has imitated the style of Cornelius Nepos tolerably, yet we apprehend that his work is not likely to be preferred, even in Dutch schools, to that of the Roman. There is nothing of the spirit or feelings of a Roman mind now existing in any country in Europe; and, consequently, there is no man living, however well versed in Latin prosody and syntax, capable of writing the language of ancient Rome with sufficient elegance, energy, and propriety. The celebrated men of Holland, whose lives have been

composed, for the use of grammar schools, are William I. Viglius Zuichemus ab Aytta, John Van der Does, or Dousa, John the son of Simon de Ryk, D. Erasmus, Michael de Ruyter, John de Witt, and Hugh de Groot, or Grotius. There is much propriety in offering memoirs of distinguished compatriots to the attention of youth, as affording them more practical lessons of virtue and public spirit, than the splendid memoirs of Greeks or Romans. But such lessons should always be conveyed in the vernacular dialect, the only one which produces in general an effect on the mind and character. There is, indeed, something ludicrously absurd in making a Dutchman assume the air and sentiments of a Roman, which the author appears not to have perceived.

MISCELLANIES.

Roman Catholic Question, and Dr. Milner.

Letter from Bishop Milner to an Irish Parish Priest.

"Reverend Sir,—How strange does it appear to me that I, who, but the other day, was *overwhelmed* with the thanks and praises of my brethren, and particularly of my clerical brethren in Ireland, should now have become the subject of their obloquy and odium! How still more strange does it seem that this change should have taken place on the supposition of my betraying the cause of the Catholic Church and its prelacy; that cause which I have been labouring with all my might to support during these twenty years, and never more zealously or more vigorously than within the last three months! But, sir, it is hardly less strange that all this should have happened on the mere credit of newspapers, and that none of my former friends should have expressed a wish, so much as to receive accurate information from me, on the subject of these accusations; nay, that some of them should have forbidden me to furnish them with any! Such are the effects, upon 'common candour and common sense,' among Catholics, no less than among Protestants, of that maddening cry, 'the Church is in danger.' My only comfort under this extraordinary persecution is, that it proceeds from a principle of orthodoxy, which I cannot but approve of and love. The *hearts* of my former friends are quite *right*, though their *heads* are not a little *wrong*.

"In the first place, sir, it is notorious that, ever since the year 1789, I have been in a state of hostility, by the pen and by ever other means in my power, with the spiritual supremacy of the crown, and the prevailing encroachments of the civil upon the ecclesiastical power; look in particular at the Preface to the Meditations of St. Teresa; the Letters upon the Appointments of Bishops; the Divine Right of the Episcopacy; Ecclesiastical Democracy Detected: the Appendix No. 5, to Sir John C. Hippesly's Substance of Additional Observations, and the Supplement to ditto, in Four Letters lately printed; look also at various passages in the Antiquities of Winchester; the Letters to a Prebendary, and the Letters

from Ireland; and then say, however weak an advocate I have been for the Church, liberty, and independence, whether I have not been at least, a zealous and indefatigable one. In the course of this long continued controversy, there have not been wanting, as it is natural to suppose, and as I can prove to have been the case, both *promises* to allure me, and *menaces* to frighten me from the straight line of my duty to the Catholic Church. I have, nevertheless, during all that period, preserved my reputation untainted. How unlikely, then, is it that I should at the present moment yield to be "tampered with," as the newspapers assert, by persons *who have nothing to give me!* and that I should aim a *mortal blow* at that mystical spouse of Christ, (as I have been accused in private letters,) to whose preservation and service I have devoted the whole of my life; and for the least of whose rights I am always ready, with God's grace, to shed the last drop of my blood.

In the next place, sir, you will observe that it is not I who have wantonly or imprudently brought forward this delicate question, concerning the interference of the crown, in the appointment of Catholic bishops; it has been for some years past before the public; and many writers, as well *Catholics* as Protestants, have, to my grief and astonishment, declared themselves for it in its most objectionable form, and without any qualification whatsoever. See in particular Sir John Throckmorton's Considerations arising out of the Debates, &c. on the Catholic Petition, in 1805; Thoughts on the Civil Condition of the Catholic Clergy, by *T. M'Kenna*, Esq.; as also the celebrated Letters of Peter Plymley, so called, in which the writer asserts, that he is "authorised" to assert that the Catholics have no objection whatever to the measure. You will recollect that something to the same effect is contained in the late Petition to Parliament of the *inhabitants of Newry*, and it is notorious that a great number of the most respectable Catholics, as well as the generality of our Protestant friends, ceased not to proclaim that "the present mode of appointing our prelates, was the chief, and almost only obstacle to the so much wished for emancipation, and that the situation of public affairs, and the safety of the common empire, absolutely require that this power should be lodged in the crown. "The population of Ireland, they ceased not to exclaim, "is at the beck of the Catholic bishops; these bishops are chosen by others, who are the creatures of the Pope, and are instituted by the Pope, who himself is the *slave* and *tool* of the public enemy." I mention these circumstances, not by way of intimating any acquiescence in a measure, which, taken as it was proposed, I know to be unlawful and schismatical. So far, indeed, from acquiescing in it, I wrote most pressingly during the last spring to two of your venerable metropolitans, in order to consult with them on the best mode of defeating it; and it is a fact which I declare upon my conscience, that my chief motive for going up to London about ten weeks ago, was to oppose the measure, had it been brought forward in parliament, as I feared would be the case; being deeply conscious that it was my duty to do so, even at the

expence of my life. Amongst other arguments with which I had provided myself for this purpose, was the well-known declaration of Mr. Burke, signifying that "the members of one Church are never fit persons to appoint the ministers of another." This declaration I carried about with me for a long time in my pocket-book.—But to return from this disgression: my motive for stating the above-mentioned circumstances is to shew that it was not I who created the present embarrassment, but that it existed long ago; and to *convince* you that it is *likely* to continue from the *joint* attack upon you on both *Catholics* and Protestants, should your prelates at the present critical juncture recede from their solemn resolution of 1799!—which resolution declares: "That in the appointment of prelates of the Roman Catholic religion to vacant sees within the kingdom, such interference of government, as may enable it to be *satisfied of the loyalty* of the person to be appointed, is *just*, and ought to be agreed to."

"It was from a recollection of the tenor of these resolutions, and of the conversations which I had held last summer with different prelates, that I gave the answers that I did give to several of our illustrious and generous parlimentary advocates, when they demanded of me, in London, a very few days before the first debate took place, how far the *Catholic prelates* were disposed to give *satisfaction* to the legislature and the nation in the important article of nomination to their vacant prelacies? My answer, on the different occasions alluded to, was uniformly to the following effect:—That I had no instruction from the Irish prelates on the subject proposed, and that the shortness of the time, previous to the day appointed for the debate, did not permit me to receive any instruction; and that therefore I could give no absolute pledge on their behalf: I said, however, that I had good reason to believe that they never would consent to attribute any *positive* power to the crown, not even so far as to its *selecting* one candidate out of three of the prelates *own* proposing: nevertheless, that in case there were to be *a friendly Ministry*, and that the emancipation were to take place, I thought they would not be averse to consult his Majesty's Ministers, after they themselves had chosen, in the usual way, the person fittest to be presented to the Pontiff, in order to ascertain whether these Ministers entertained any *suspicion* of the purity of this person's civil and *political* conduct and principles; which in fact is to ascribe to the crown a negative power and interference in this transaction. I added, however, that they would not, according to my notions, allow the crown an unrestrained negative power, as this might be made to operate like a positive power, and open a door to *intrigue* and *ambition;* but that they would wish to restrain the negative power, or veto, to a *reasonable* number of times. I must observe, that by the term a reasonable number of times, I did not understand, as it has been objected to me, an indefinite number of times, to be left open for contention between Ministry and the prelates, as the case should occur, but a *definite* number, whether twice, thrice, or four times, to be settled by the latter whenever the proposed *treaty* should be actually concluded.

"Such, sir, were the *guarded* terms in which I proposed to our legislators my opinion of what the Irish prelates would agree to; for I always professed to have no authority or instructions from them on the subject. *If*, then, in the warmth of debate, any of the illustrious personages who advocated our cause, should have forgotten my statement, or should have *indulged their imagination* in the flowery fields of rhetoric, I hope I am not more accountable for this than I am for the stupid, blundering report of many other parts of the debates which have appeared in the newspapers. It would be *indelicate* and ungenerous to enter into certain particulars which I have alluded to on the present occasion; but thus much I may be allowed to state, that one Right Honourable Gentleman, who is represented in the newspapers as professing to make a certain proposal from authority, basely said, that he made it almost from authority; and that another Right Hon. Gent. the *bold* flights of whose eloquence, with the help of newspaper *fabrication*, have chiefly contributed to raise the present *outcry* in Ireland, did, in his explanation, confine himself *pretty nearly* to the account which I have given above of my conversation to him.

"I now proceed to shew upon what grounds I rested my opinion that the Irish prelates, in the event of a friendly Ministry succeeding to power, and of the emancipation being granted, would not hesitate (under the *presumed* sanction of his Holiness) to admit of a limited power of exclusions in the executive government. The first of these grounds is the actual consent which they (that is to say, the four metropolitans, and six of the most *ancient* bishops, speaking in the name of the *whole* episcopal body!) have actually given to the proposed measure, in their solemn deliberations held at Dublin on the 17th, 18th, and 19th of January, 1799. In these deliberations, having premised "the *justice* and *propriety* of the interference of government in the appointment of Catholic bishops, as far as is necessary to ascertain their loyalty," they resolve as follows:

"Art. 4. 'The candidate so elected (that is, according to the usual forms) to be presented by the President of the election to government, which, within one month after such presentation, will transmit the name of said candidate (if no objection be against him) for appointment to the holy see: or return said name to the President of the election, for such transmission as shall be agreed upon.

"Art. 5. 'If government have any *proper* objection against such candidate, the President of the election will be informed thereof within one month after presentation, who in that case will convene the electors, and proceed to the election of another candidate.' Signed, 'R. O'Reilly, I. T. Troy, Edward Dillon, Thomas Bray, P. J. Plunkett, F. Moylan, Dan. Delany, Edm. French, James Caulfield, John Cruise.' With respect to these resolutions, I have to observe, First, that they are in the hands, as I have reason to believe, both of *Ministry* and of the *Opposition*, and are considered by *both* as *binding* upon the *episcopal* body. Secondly, that the exclusive power itself, or the right of the *veto*, is not less explicitly offered in them than it is mentioned in my negotiations. Thirdly, that the necessary checks upon

this *veto* are not so *distinctly* expressed in the former, as they are in the latter. This I think I can shew in several instances.

"My second ground for the opinion which I have stated, is the *implied* consent of the "sacred congregation of the propaganda" to the proposed *veto*, with respect to the Catholic prelates of England, on the supposition of this measure appearing requisite, and in case *proper* restrictions should be devised for preventing the *exclusive* power of the crown from becoming an *absolute* power; which restrictions, I think, are provided in the above-stated proposals. I shall take care that the *original* note of the "sacred congregation" here alluded to, and which was addressed to me, *in answer to my enquiries*, be laid before your assembled prelates.

"In the third place I have to observe, that the exercise of ecclesiastical power being of *so much consequence* to the welfare of the state, there is, perhaps, no *civilized christian country* in which the government does not interfere in the appointment of the prelates, who are to exercise this power; and *it is judged* that there is *no country in which this interference is so necessary as in Ireland*!!! In Catholic countries, the prince nominates without any controul, and the Pope gives jurisdiction as a matter of course. In almost every *uncathol c* country means are provided, and care is taken, both by those who have a right to present, and by the Holy See herself, that no person obnoxious to the sovereign, shall be raised to the prelacy wit in her dominions. The sovereigns of *Russia* and of *Prussia* will be found to have exercised a power in this respect, which *far exceeds* that which the Irish prelates have offered to his Majesty, and accordingly these sovereigns had each of them an *accredited agent* at Rome, chiefly for the exercise of this power. The King himself enjoys it, with the consent of Rome, in the province of Canada: the Bishop of Quebec not being allowed so much as to choose his coadjutor, until the latter has been approved by the civil Governor.

"Fourthly, whatever outcries of the "Church in danger" may have been raised by *ignorant, or violent Catholics in Ireland*, I challenge any *learned* divine, or other writer to shew, that the allowance to government of an exclusive power, in presenting to Catholic prelacies, if confined to three times, and accompanied, each time, with the avowal of a well-grounded *suspicion* of the candidate's loyalty, contains any thing either *unlawful* in itself, or *dangerous* to the church. For it is to be observed, that it is the Pope, (whose rights are not touched in the present proposal, and who can refuse jurisdiction, and th permission for consecration, when every other party is agreed,) it is the Pope, I say, who *makes* the Catholic bishop. The other prelates do no more than *present* a fit subject to his holiness; and what they are supposed to agree to, or rather what they have agreed to in their resolutions, *may be explained* by them in the following terms: "It is an invariable rule with us, never to present any priest for episcopal jurisdiction, whose *civil* or *political* principles we *judge* to be *suspected* by government. For it is of so much consequence, that the bishop of a district should stand well with the civil

power, that we would, on every occasion, set aside *any three of the most deserving priests*, candidates for the episcopacy, who laboured under that *disadvantage*, and we would choose some other good and learned man, but of *inferior* qualifications, if we could only, *by this means*, preserve a good understanding with government. Instead, however, of *guessing* (as we have hitherto done) at the circumstance, namely, whether his Majesty's Ministers have *heard* any thing disadvantageous of the *political* character of the priest we approve of, we will, henceforward, *since we are permitted and desired to do so!* immediately ask them the question. If they answer in the affirmative, it is *a hundred to one* that we shall be able to vindicate *the priest's character*; and thus, instead of being *more* shackled, we shall be *less* shackled than we have heretofore been in the choice of candidates; and instead of that *real, and extensive, though silent power which government has hitherto exercised over us in the choice of our prelates, this power will in future be confined within very narrow, because avowed, just, and rational bounds!!!*"

"Fifthly, the great and signal *advantages* which the Catholic religion, and *its prelates in particular*, would derive from the realizing the proposal which they made in 1799, are so obvious, that *they hardly stand in need of being pointed out!* In the first place, *one* of the chief obstacles to the emancipation would be removed, and thereby the affection of the *Catholic laity* for the bishops and clergy would be *increased*.—Next, the *character* of a Catholic bishop, which, we are assured is not *now* recognized by the law, would be incontrovertibly established.—The bishop elect, *having gone through his political purgation!* would be far less exposed to *suspicion and obloquy* than is the case with *Catholic prelates* at present.—Finally, a thorough good understanding and mutual confidence would be established between the *civil* and *ecclesiastical* power; in consequence of which the *Irish Catholic prelate* would acquire his *proper* weight and influence in the scale of the empire. This weight and influence he would not fail to employ a thousand ways for the benefit of the Catholic religion, and particularly of his poor people, in protecting them from the oppression of their most powerful enemies.

"I have heard but of two objections to the proposals in question: the first of which is the outcry of the *lower* order of the Catholics; and I am sory to say (*for I had formed a higher idea of their abilities and learning*) of *some* of the clergy, as if the *rights* of their Church were about to be *surrendered*, and as if the *King's ecclesiastical supremacy* over it were about to be *acknowledged*. But since this opinion is founded on the *grossest error*, as I have demonstrated, nothing is so easy as to dissipate it, by exposing the true state of facts, in opposition to newspaper falsehoods, and by explaining, in its several parts, the *true* system of canonical elections. The other objection has appeared in point, and stands thus: "It is a great detriment that a priest of eminent merit, an O'Leary, for example, should be liable to be excluded from the prelacy, in consequence of government's *unfounded* prejudices against him."—

I grant that this is a great *detriment to the Church* as well as an *injury* to the *individual*. But then I have shewn that this inconveniency exists already, in as much as *the prelates will not recommend even an O'Leary*, whilst any *violent* prejudice of government exists against him, whether well or *ill* founded; and I have also shewn, that there is a much better chance of *such prejudice* being done away, by means of a free communication between the electors and government, than if no such communication were to take place. I must add that the Holy See, *during the existence of such prejudice*, would refuse spiritual powers to the candidate, as she professes in the above-mentioned paper, not only to reject candidates who are *disagreeable* to government, but also to promote those *exclusively* who are *agreeable* to it.

"But you propose, it seems, to *satisfy* the legislature and the nation (that the *public enemy* shall not be able to *influence* the election of your prelates in favour of *disaffected* subjects,) by means of an oath of allegiance to be taken by the electors and the person elected. —I wish, sir, you may succeed; but I am not aware that you or any other person *can* devise a form of oath more *solemn*, *express*, or *comprehensive*, *as to the duty of allegiance*, than that which we have already taken. Should any new oath be required of us, I greatly fear it shall go to that mischief with which we have already been *threatened* by *Catholics* no less than Protestants, (see Considerations, &c. by Sir J. Throckmorton, &c.) and which otherwise, I apprehend, it will require great efforts to *ward off*—I mean an *obligation* on the part of the prelates, *never* to correspond with the Holy See, *but through the Secretary of State's office!!!*

"Your zealous and enlightened prelates (*one half of whom I have the honour of knowing personally, and the other half by character*) will, at the ensuing assembly, weigh and decide upon the whole of this important matter. It has been said that I *deprecate* that assembly: I can prove directly the contrary; and I am, on all occasions, the decided and warm advocate for canonical councils and synods of every kind, as the grand specific against all spiritual and ecclesiastical disorders. There are only *three* things which I deprecate; first, the *degradation*, in the eyes of the public, of that *episcopal* order to which I myself have the honour of belonging, and particularly of the illustrious prelacy which I have so highly extolled. Secondly, an *opposition* of the *leading* Catholic laity against their *prelates*, under an idea that the latter refused to *adopt* such means as are in their *power* for promoting *their* emancipation. Thirdly, a disunion of heart and co-operation among the prelates themselves:— I would suffer every calamity myself, rather than *any one* of these three mischiefs were to ensue.

"Should the prelates recede from the resolutions they entered into at Dublin in 1799, (which resolutions, observe, are before the public, as well as the leading men of the legislature, having been mentioned in the *newspapers*,) I *hope* they will be *able* to *vindicate* their proceedings and *character*, against the numerous and *able* opponents of

each communion, who will not fail to attack them on the subject, and *harass* them for many years to come.—I *hope* they will provide answers, and *such* answers as may be defended *against men of talents* to the following questions, which will incessantly be put to them, as they have in part been already frequently put to *me*. "The head of the Church is allowed a direct interference and power in the appointment of bishops throughout the greater part of the Christian Continent, to a man who has *apostatised to Mahometanism*, and shall it be deemed unlawful for *our* Monarch to interfere in this business just so far as it is *necessary* to ascertain the *loyalty* of men, who are to possess such great influence over his subjects?" "The schismatical Sovereign of Russia, and the heretical King of Prussia, have always been consulted in the choice of Catholic prelates for the vacancies within their respective dominions; what then *hinders the Sovereign of the United Kingdom* from enjoying the same privilege?—He actually possesses it now in his American dominions; is *that unlawful* in Ireland which is *lawful* in Canada? But you have already declared, after three days solemn deliberation on the subject, that *such interference of government in the appointment* of prelates as may enable it to be *satisfied* of the *loyalty* of the person to be appointed *is just, and ought to be agreed to*; and that, therefore, the candidate elected is to be presented to government: "and that *if* government has *any* proper objection against him, the president will convene the electors, and proceed to the election of another candidate." "*Such* were *your* decisions delivered to government nine years ago, and which have remained with it ever since, *to be acted upon whenever circumstances should permit!!!* *Do you break faith* with it? Or is *that* become false and unlawful *now*, which was true and baneful *then*? In a word, will you reject these resolutions (for the purpose of quieting the alarms of the nation, and promoting the emancipation) which you heretofore voluntarily made *in order to obtain a provision for yourselves?!!!*"

"Such are the objections in part, which, *I am confident*, will be thus held out against the prelates *on every side*, should they retract their decisions. It is wise, Sir, to anticipate mischief of every kind, in order to guard against it. If, on the other hand, the prelates *should abide* by what they have *solemnly* resolved upon, they *will have nothing more to do than what is perfectly within their sphere*, and what is comparatively easy to be done; namely, to *enlighten* their people, and shew them how *grossly* they have been imposed upon, both as to *facts* and *reasoning*.

"I answer, 1st, as far as our English Catholic prelacies are concerned, *(and that these are, or will be, concerned, whenever this business is to be concluded*, I have very *good* reason to believe,) I acted as the Vicar Apostolic of fifteen counties in the centre of England, and as Deputy for the Western Prelacies: I acted as the 'Agent of the Catholic prelates and clergy of Ireland, *at the seat of government*, in such concerns as I had been, or might be, instructed by them to transact on this account; having been authorised to this effect at

Maynooth, July 1st, 1807, under the hands and seals of the four metropolitans, in the presence, and with the approbation, as it appeared to me, of other prelates. *But it has been said*, if I am not misinformed, that there is *no* ecclesiastical canon which constitutes the *metropolitans themselves representatives of the other prelates*, in the transacting business of this nature with the Imperial Parliament.—2d. *Grant* there is no such canon; neither is there *any* which appoints *bishops to represent* the officiating clergy, nor the *officiating* clergy to represent the *inferior*, and the *regular* clergy. Must it be an *unpracticable* thing to communicate with the prelates and clergy of Ireland, for the *benefit* of religion and *themselves*? ! In fact, the metropolitans, from their *dignity*, their *authority*, their *local situation* in the four provinces of Ireland; and, I will add, from their *merits* and *qualifications*, are, *morally speaking*, the *proper representatives of their brethren, and the other clergy*, and as such have been allowed by the legislature and the public to represent them, in signing the petition of 1805, and on several other occasions: however, to remove all jealousies that you may entertain *on my account*, I assure you, Sir, that I have *ceased* to describe and consider myself as *Agent* of the Irish prelates and clergy, from the moment that I understood there was the slightest question on this subject with *any* individual. My anxiety, however, for the welfare of our common religion, on various recurring occasions, for the defence of the Irish prelates, individually, no less than generally, as I have often experienced, and for the particular support of that spiritual jurisdiction, and those rights of the Church, which are the subject of *the present misunderstanding* between so many *zealous*, but *misinformed* Catholics, and *myself*; make me anxious that some other person or persons of the *prelatic*, or at least of the *sacerdotal* character, should be duly and unanimously appointed to *transact* the particular concerns of religion, and of its ministers at the *seat of government*. Without such an agency, you leave every thing that is most dear to you in the hands of lay people, who neither *understand* nor *care*, for *more* ecclesiastical matters. You will easily fine *agents* of greater talents, experience, and suppleness, than myself; but you will not find one more rigidly, otherwise, more jealous of the rights of the Church and the prelacy, more disinterested, more docile to the instructions of his constituents, or more zealously devoted to the welfare of the Irish Catholics, than is,

"Sir, your humble servant,

"*Wolverhampton, Aug.* 1, 1808. "J. MILNER.

"P. S. I must add here, that in my communication with certain members of the legislature, *equally powerful and friendly*, I contend *so strongly* and *so repeatedly* for the necessity of even the *negative* power being restricted *to a certain number of times*, to be afterwards determined upon by the prelates themselves, (for on this delicate point I could not so much as hazard an opinion,) that I conceived myself to run the greatest risk *of losing their friendship*! ! !"

AS it is our wish to do justice to the impetuous Bishop Milner, however he may continue to misrepresent our sentiments, and to furnish our readers with data for a history of the Popish machinations of the present day, we insert the following exculpatory letter, addressed by him to the Editor of the Dublin Herald, and alluded to in p. 505 of the letters of A. B. published in our last Appendix.

"SIR,—I hope it will not be understood that I acquiesce in the imputation of a *crime too bad to be named:* of sacrificing the principles, tenets, and rights, of the Episcopacy; if I still decline answering the queries put to me by your correspondents, Sarsfield and Laicus, concerning my late communications with our advocates in parliament, and concerning the conduct of Dr. Troy, Dr. O'Reilly, and other Catholic prelates, in 1799. (See the Herald for August 31, and September 2.)

"I have always understood, Sir, that it is highly indecorous to commit to the press any account of a conversation held with another gentleman concerning business of importance, without the revision or consent of that gentleman. Certain it is that I have lately experienced such to be the sense of the higher ranks of society in an instance relative to the matter in question. Now, it is not in my power to communicate at all with the illustrious personages alluded to at the present time, and I have great doubt whether at any future time I could obtain their consent to the desired publication. It would evidently be still more indecorous, it would even be a crime *too bad to be named*, were I to betray the confidence of the venerable prelates whose business I so lately transacted. Laicus complains that they themselves have thought proper to keep him in the dark with respect to it, and he applies to me, their confidential agent, to inform him of it!

"Independently of this, how can it be expected of me, who write, as I always have written, for the public *under my own name*, to answer the interrogatories put to me in the newspapers by writers who think proper to *observe the strictest incognito* themselves, and who question me upon points of the utmost delicacy and importance. They may be Catholics of the most exemplary piety who are actuated by the purest zeal for their religion, or they may be mere nominal Catholics, a disgrace by their principles and conduct to the religion they profess; they may even be *wolves in sheeps' clothing*, who *come only to kill and destroy*, for any thing I can know of them. The disclosure of their real names would probably settle my opinions upon these points, and enable me to decide how far they are deserving of my respect and regard. It is true they profess to interrogate me in the name of the Catholic body: but where are their credentials for the high character they assume?—Indeed the very idea of an anonymous representative or agent, is perfectly ridiculous.

"Another reason for my refusing to answer them is, that this would evidently lead to an exceedingly long and unprofitable controversy. For I find, Sir, that they and I do not agree in first principles, concerning the constitution and government of the Catholic Church.

One of them, in the avowed character of a *layman*, talks of his *rights* in the appointment of bishops—the other denies the *possibility* of my receiving any authority relative to this matter from the prelates, (notwithstanding its being wholly and exclusively in their hands) because I did not receive it *also from laymen and inferior priests.*—Now, Sir, these are not the lessons which I have learned from the canons and the fathers, from Bellarmine, Thomassenus, Van Espen, De Marca, Cabassutius, and other modern doctors: nor are they the lessons which I have taught in those works which these very gentleman are pleased to commend as containing the 'principles and tenets of the Roman Catholic Church, the purity of its discipline, and the divine right of its episcopacy,' namely, *the Letter on the appointment of Bishops, the divine Right of Episcopacy*, and *Ecclesiastical Democracy detected.* Nor are your correspondents, Sir, better informed concerning modern matters of fact, relative to the present business, than they are concerning the theory and the ancient and present practice of the Church in recruiting the episcopacy. One of them, Sarsfield, addressing Dr. O'Reilly in your *Herald* some weeks ago, with equal gravity on his part, and contumely to me, thanks the prelate in the name of the Catholic body for the pretended seasonable reproof which he had addressed to me on the subject of the debates in parliament. Now it is a fact that there is not one word of reproof, or even of complaint against me in the letter in question, which is still in my possession; but, on the contrary, every expression of regard and esteem which friendship would dictate. Again, it is evident that the writers give implicit faith to the accounts of the negligent, drowsy, tippling, and ignorant reporters, concerning the late debates which they have seen in the newspapers. It is likewise plain that they make no allowance whatever for the unguarded and unwarranted expressions and arguments of the orators themselves. Now it is a fact which I can aver, as having attended the whole of the debates in both houses, that the speeches themselves are most incorrectly and unfaithfully published in most of the newspapers; that the orators themselves did not by any means proceed so far in their unwarranted concessions as they are reported to have gone, and that they made subsequent explanations of what they had actually said, of great importance, which are not at all noticed in the newspapers. I may add, in justice to them as well as to myself, that, after the debate was over, they acknowledged themselves to have advanced certain positions, the most alarming of all that were made, for which they had no warrant but their own way of viewing the subject. It is probable that your correspondents will again tell me, that my account of this matter is evasive and unsatisfactory; but it is all that I can give, in the existing circumstances, consistently with honour and duty. If, in consequence of this omission, I must forfeit popularity, as these writers threaten me, my determined answer to the threat is, *Let me perform my duties still—and then let popularity follow if she will.* Such has been my way of thinking and acting throughout life in England, which is the cause of whatever little popularity I have met with in Ireland.

" But though I am resolved not to betray the confidence of others, I have no objection to declare my own sentiments on the grand subject of debate, because I am not declaring any thing which I actually agreed upon on the part of the prelates, not having in fact authority so to do, and because having no claim to take part in their deliberations, I am not anticipating them. My object is barely to dissipate that mist of error and calumny, and that consequent scandal which has been industriously collected around it, to my great injury.

" I wish then most earnestly for the Emancipation of the Catholics of Ireland, and this not so much to please a few nobleman and gentlemen in parliament, as to make the poor peasant's cabin his castle, so that he may no longer be liable to have it burnt down in his midnight slumbers, or be otherwise exposed to illegal violence, or cruel oppression. When this is effected, I shall confidently expect to see the Irish cabin smile with all the comforts of the English cottage; but to effect it, the wall of legal separation between the different religions must be destroyed to its foundations, and all must enjoy the benefits of the constitution upon equal terms. To obtain this, I would not indeed sacrifice one atom of the tenets or essential discipline of the Catholic Church. I would not even expose these to the remotest danger, or do any thing which should not obtain the entire approbation of the Apostolic See; but I would do that which is perfectly lawful, perfectly safe, that which the Apostolic See has agreed to in other countries of a different communion, and what I have reason to believe she would agree to in our own. To be brief, I should have no objection, if I were a prelate of the Catholic Church of Ireland, after I had, in conjunction with my brethren, agreed who were the three clergymen most proper to be recommended to the Pope for episcopal powers in the usual way, to ask government, whether they knew any thing against the loyalty of the first person upon the list. For I never would allow it the *Positive Right* of choosing even one among the three, who had been previously approved of by myself and my brethren. If government answered in the affirmative, it would be incumbent upon them to substantiate their charge; the consequence of which would be, I may safely say, in every case, that the candidate's character would be cleared of the unjust imputation, or rather that no objection would be made against him at all. If any one, however, is willing to suppose that government would be so unjust to itself, as well as to the Catholics, as to object, in succession, to all the three candidates, here, I conceive, its negative power must necessarily end: for, I repeat it, I would rather lose my life than consent to an uncatholic government's obtaining any actual power, or such a negative power as might grow into actual power, in any portion of the Catholic Church, however desirous I am that the loyalty and civism of our prelates with respect to their king and country should be ascertained and publicly recognised, for the greater good of their flocks. On the other hand, I trust in God, that there always will be as many as four parish priests, or other inferior clergymen, in Ireland, worthy and qualified in every respect to wield the crosier. ' But,' says Sarsfield, in a former letter, ' would it not be an injustice

to exclude a single individual—an O'Leary for example,' from the highest dignity to his profession, in consequence of the unjust prejudices of government.' I answer, that the benefit of the pastor must be subservient to that of his flock; and that the inconveniency in question exists in every Christian country, and that an O'Leary himself would not be recommended to the Apostolical See for episcopal powers, nor, if he were recommended, would he obtain them at the present moment, were it clearly understood that he was a man obnoxious to government. Of so great consequence is it for the benefit of the faithful, that their pastor should be duly protected and respected by the civil power. This, Sir, is not lightly said, and I have the most convincing document now before me, asserting it.

"To conclude, as disunion and dissentions have been the chief causes of the suffering of Irish Catholics, so it is evident their common concern can never prosper until they are, at least to a certain degree, united. I have the best grounds for believing that the Catholic prelates are and will continue to be perfectly united in sentiment and co-operation, notwithstanding the pains which have been taken to sow dissentions among them. This affords the pleasing confidence that unity will at least be preserved where it is most of all necessary. But why these unnatural animosities; why these bitter reproaches; why these violent threats, among the lay Catholics of different classes, and of different parts of Ireland, to the exultation of the new privy counsellor 'and the laugh of hell?' For what can the Catholic religion itself avail us, if it be not to save our souls?

"*Cork, Sept.* 8, 1808." "J. MILNER.

With respect to the Royal *Veto*, we shall subjoin the act of 16th Richard II. 1392, which is referred to and confirmed by 5th Elizabeth. It fully proves the supremacy of the Crown of England over the clergy for time immemorial, and also at that time, (both in England and Ireland) and prohibits the introduction of the Pope's bulls, as defeating and making void the statutes of the realm, disinheriting the King, and destroying his law, and violating the interests of his kingdom. On this curious act we shall here only observe, that if the arguments on which it is founded were valid before the reformation, and if the Kings of England, like those of France, felt it necessary, for the security and independence of their kingdoms, to exercise the authority of nominating bishops, how much more necessary must such authority be at the present crisis. If the Roman Catholics, indeed, were sincere in their respect to the British throne, they could not object to receive from it, as well as from the *see* of Rome, a *congé d'elire*, which is permissive, but not *mandatory*.

"*Præmunire for purchasing of Bulls from Rome. The Crown of England subject to none.*

"ITEM, Whereas the Commons of the Realm in this present Parliament have shewed to our redoubted Lord the King, grievously complaining, that whereas the said our Lord the King and all his liege

people out of right, and of old time were wont to sue in the King's Court, to recover their presentments to Churches, Prebends, and other benefices of holy Church, to the which they had right to present, the conisance of plea of which presentment belongeth only to the King's Court of the old right of his Crown used and approved in the time of all his progenitors, Kings of *England*; and when judgment shall be given in the same Court upon such a plea and presentment, the Archbishops, Bishops, and other spiritual persons which have institution of such benefices within their jurisdiction, be bound, and have made execution of such judgments by the King's commandments of all the time aforesaid, without interruption, (for another Lay person cannot make such execution,) and also be bound of right to make execution of many other of the King's commandments, of which right the Crown of *England* hath been peaceably seized, as well in the time of our said Lord the King that now is, as in the time of all his progenitors till this day. But now of late divers processes be made by the Bishop of *Rome*, and censures of excommunication upon certain Bishops of *England*, because they have made execution of such commandments, to the open disherison of the said Crown, and destruction of our said Lord the King, his Law, and all his Realm, if remedy be not provided. And also it is said, and a common clamour is made, that the said Bishop of *Rome* hath ordained and purposed to translate some Prelates of the same Realm, some out of the Realm, and some from one Bishoprick into another within the same Realm, without the King's assent and knowledge, and without the assent of the Prelates, which so shall be translated, which Prelates be much profitable and necessary to our said Lord the King, and to all his Realm: by which translations (if they should be suffered) the Statutes of the Realm should be defeated and made void; and his said liege sages of his Counsel, without his assent, and against his will, carried away, and gotten out of his Realm, and the substance and treasure of the Realm shall be carried away, and so the Realm destitute as well of Counsel as of substance, to the final destruction of the same Realm. And so the Crown of *England*, which hath been so free at all times, that it hath been in no earthly subjection, but immediately subject to God in all things touching the Regality of the same Crown, and to none other, should be submitted to the Pope, and the Laws and Statutes of the Realm by him defeated and avoided at his will, in perpetual destruction of the Sovereignty of the King our Lord, his Crown, his Regality, and of all his Realm, which God defend.

"II. And moreover the Commons aforesaid say, that the said things so attempted be clearly against the King's Crown and his Regality, used and approved of the time of all his Progenitors: Wherefore they and all the liege Commons of the same Realm will stand with our said Lord the King, and his said Crown, and his Regality in the cases aforesaid, and in all other cases attempted against him, his Crown, and his Regality in all points, to live and to die. And moreover they pray the King, and him require by way of justice, that he would examine all the Lords in the Parliament, as well spiritual as temporal,

severally, and all the States of the Parliament, how they think of the cases aforesaid which be so openly against the King's Crown, and in derogation of his Regality, and how they will stand in the same cases with our Lord the King, in upholding the rights of the said Crown and Regality. Whereupon the Lords temporal so demanded, have answered every one by himself, that the cases aforesaid be clearly in derogation of the King's Crown, and of his Regality, as it is well known, and hath been of a long time known, and that they will be with the same Crown and Regalty in these cases specially, and in all other cases which shall be attempted against the same Crown and Regality in all points with all their power. And moreover it was demanded of the Lords spiritual there being, and the procurators of others being absent, their advice and will in all these cases: (which Lords, that is to say, the Archbishops, Bishops, and other Prelates being in the said Parliament severally examined, making protestations, that it is not their mind to deny nor affirm that the Bishop of *Rome* may not excommunicate Bishops, nor that he may make translations of Prelates after the Law of holy Church, answered and said, That if any executions of processes made in the King's Court (as before) be made by any, and censures of excommunication to be made against any Bishops of *England*, or any other of the King's liege people, for that they have made execution of such commandments; And that if any executions of such translations be made of any Prelates of the same Realm, which Prelates be very profitable and necessary to our said Lord the King, and to his said Realm, or that the sage people of his Counsel, without his assent and against his will, be removed and carried out of the Realm, so that the substance and treasure of the Realm may be consumed, that the same is against the King and his Crown, as it is contained in the petition before-named. And likewise the same Procurators every one by himself examined upon the said matters, have answered and said in the name, and for their Lords, as the said Bishops have said and answered, and that the said Lords spiritual will and ought to be with the King in these cases in lawfully maintaining of his Crown, and in all other causes touching his Crown and his Regality, as they be bound by their liegeance. Whereupon our said Lord the King, by the assent aforesaid, and at the request of his said Commons, hath ordained and established, that if any purchase or pursue, or cause to be purchased or pursued in the Court of *Rome*, or elsewhere, by any such Translations, Processes, and sentences of Excommunications, Bulls, Instruments, or any other things whatsoever which touch the King, against him, his Crown, and his Regality, or his Realm, as is aforesaid, and they which bring within the Realm, or them receive, or make thereof notification, or any other execution whatsoever within the same Realm or without, that they, their notaries, procurators, maintainers, abettors, fautors, and Counsellors, shall be put out of the King's protection, and their lands and tenements, goods and chattels, forfeit to our Lord the King: and that they be attached by their bodies, if they may be found, and brought before the King and his Council, there to answer to the cases aforesaid, or that process be made against them by

Præmunire facias, in manner as it is ordained in other Statutes of provisors: and other which do sue in any other Court in derogation of the Regality of our Lord the King."

PUBLIC EDUCATION.

Accipe quid contra Juvenis responderit.——HORACE.

SIR,—I could not peruse the Antijacobin of January last, without feeling some indignation at the manner in which public schools are there spoken of. I could have wished the matter to have been taken up by some one more capable of doing it justice than I am; but, rather than such an attack should go unanswered, I have, perhaps rather too rashly, presumed to offer to you a few observations; in which (as you have declared your coincidence with the author) you will find yourself treated as a partner in the abuse, which he has so liberally bestowed on that system of education. The poem, which you so strenuously recommend, I have not perused, but from the extracts which you have laid before the public, I cannot say that I am as ready, by any means, to adopt the principles of the author, as you seem to be. To reply to you in your own words, "Puritanism, either in politics or religion, cannot be too strongly censured." The latter alone is applicable to the present case; and in that opinion I perfectly agree with you; although, as well as yourself, I am far from being an advocate for *ir*-religion; and I trust I shall not appear as such, if, as far as lies in my feeble power, I endeavour to defend the cause of public schools, from the illiberal and unjust attack which has appeared against them. But, sir, how will you defend yourself from the charge of Puritanism, when you bring forward such absurd and frivolous objections to public schools, as some that you have named? Among the most *serious* of which is the use of the Pagan classics, and the singing of that *highly indecorous* song, "Miss Bailey." "Unfortunate Miss Bailey!" what has she done to offend you? If such, sir, are the chief accusations, that you are able to bring against public schools, believe me, you will find few who will participate with you in the abuse of them. That there are evils arising from a public mode of education, I am willing to allow; but that the evils are greater than the benefits arising from it, I deny. Nor do I think, with you and the author, that the cultivation of the Pagan classics is totally incompatible with the principles of morality. Will the author deny that there are many incitements held out to youth, in the classics of ancient Greece and Rome, to follow the path of virtue, in preference to that of vice? Has Xenophon—has Cicero given us any lessons of immorality?

Virtus, virtus, inquam, C. Fanni, & tu Q. Muci, at conciliat amicitias, & conservat; in eâ est enim convenientia rerum, in eâ stabilitas, in eâ Constantia.——CICERO.

Does this look like vice? Or, if still unconvinced, let him peruse

the works of Isocrates or Plato. How numerous, how admirable are the precepts there contained! Will he object to the cultivation of *these* in public schools? He may perhaps reply:---This is not a case in point: these do not contain the immoralities to which I allude. But why, then, blame all the Pagan classics, for the partial faults of a few? Though an enemy to them, the author still seems to follow the classical idea of "pars pro toto." But, says he, I do not mean to insinuate, that the classics ought to be banished from our schools; (for even he has owned that "a boy cannot acquire taste from writings, which possess not classic beauty;") but "I would erase from them all corupting ideas." Bravo! most sapient author! you have given most excellent advice! But are you sure that this is not already the case? Will you assert that every satire of Horace is read in public schools? Will you assert that the objectionable passages, not only in that, but in all other books, are not omitted, or the immorality of them censured? When you can assert this, when you can prove it to be the case, (which I most strenuously deny) you may accuse, unanswered, the carelessness, or rather the total negligence, with regard to morality and decency, in public schools. Since, then, you blame the attention paid to the classics, what would you recommend? Would you confine the youthful studies entirely to the perusal of English authors? In the best of *these* you will find objectionable passages; among the multitude of whom, even our immortal Pope has, now and then, suffered himself to run into a strain approaching to indecency. If every thing which bears an immodest aspect, must be omitted, shall we blot out from the Holy Scriptures (the most pure of all writings) those passages which the modest ear cannot listen to with satisfaction? These are introduced to deter us from following the vices which are there depicted. May not, in the like manner, the loose writings of the classics, instead of taking any serious hold of the mind, rather exhibit the licentiousness of their day, and, by holding forth so disgusting an example, excite our aversion rather than admiration? But, sir, I would not have you suppose, that the Pagan writers monopolize the sole attention of a public school. Reflect but for a moment;---Are not the works of Grotius and Burnet as capable of inculcating religious principles, as any you can recommend? And, sir, when you consider that these are not the only religious writings, which are attended to at a public school, you will hardly persevere in your opinion, that "no pains are there taken to teach the rudiments of christian knowledge." I am far from asserting, that the morals of a public school are *perfectly* free from objection, but

Distat, sumat ne pudenter,
An rapias.——————HORACE.

Nor do I pretend that a boy's *religious* principles can be there so well attended to as when tied to his mamma's apron-string. I say *religious principles alone*; for as to the principles of honour, and the conduct of a gentleman, *they* are no where so strongly impressed

upon his mind. I do not mean *modern honour*, but what you yourself admire;

" The service of the heart sincere;
" The gen'rous wish to warm affection dear;
" And, never doom'd from distance to decay,
" Friendships, the growth of many a youthful day."

For selecting which, where will you find a more ample field? where will the real disposition be more readily discovered?

The next thing which you have animadverted upon, is, the manner in which the play hours are wasted. *This* accusation, indeed, you have confined chiefly to the schools of the metropolis. But, nevertheless, here, as throughout, I must disagree with you: not contented with painting the Devil black, you have painted him blacker than he really is. You have witnessed a few, who have followed this vicious course, and immediately prejudged the whole You have extracted dross from the metal, and thence depreciated its real worth.

The assertion, likewise, which you have made, of " the total want of all diffidence in boys," thus brought up, I conceive to be as erroneous as the rest of your attack. I do not mean to insinuate, that they possess that awkward, ridiculous, timidity, which characterizes the lout, who, never having mixed " intu æqualis," or with those who have had a less confined education, than himself, sits at table, like an automaton, and the limit of whose conversation seems to be the negative and affirmative. But, that they are always ready to push themselves forward on all occasions, I receive as another of those many assertions, which you have advanced, without one convincing argument of their validity; nay, that very mingled society, which you seem to despise so much, is the most efficacious method, by placing every one on a par, of preventing that self-sufficiency, which you so unjustly attribute to those who have had a public education. In short, sir, you and the author seem to have gone on in the old system of extolling the old times, at the expence of the new ones, to do which with the greater facility, you have considered public schools as evils peculiar to the *present* day, which have sprung up in a moment, like mushrooms, not as having flourished for centuries, the nurses of genius and literature, where

" Sons reap classic lore,
" Where erst their *honest sires* have reap'd before."

I would ask, whether it is from these public schools, under the direction of the most eminent scholars, and most estimable men, that we are to look for the brightest ornaments of this nation, or from

" The parent smile, the petrifying frown,
" The port majestic, the gold-headed cane,
" E'en *the snuff coat*,"

Of some village pedagogue; who, to quote the words of a late dramatist, " Swells, like a shirt in a high wind," with the idea of his own

consequence, " while he enters the school with a hem! and frightens the apple-munching urchins with the creeking of his shoes?" His, sir, I fear, you will not find the seat of literature, but rather, what you attribute to us, (for I do not blush to own myself to have been thus educated) the habitation of assuming ignorance. Look around you! although you have declared a public education unfit for every station of life which you have pointed out, still you will find that the highest offices of church and state are ably filled by those who have been thus brought up. We cannot accuse the legislative powers of inability, or the episcopal of immorality. " Turning to the military man:" this is not the sort of education *he* requires, or in general receives; but, nevertheless, even in that profession, I could point out many, who have eminently distinguished themselves in the last campaign, *vitiated* as they have been by this *destructive* system. I shall now take leave of the subject; and if I have too presumptuously offered my opinion, and if I have weakly defended that which I have endeavoured to protect, I have only to beg that you will not attribute it to any want of strength in the cause, but to the inability of the writer. C. T.

A regard to that principle of justice which has ever influenced our conduct, induces us to submit the preceding remarks to our readers, unaccompanied by any other observation of our own, than, that our sentiments, on this subject, as explained in our comments on the Bishop of Meath's Sermon, and Dr. Vincent's animadversions upon it, remain unaltered.

Observations on the Rev. Doctor Milner's *Strictures, on the Charter Schools of Ireland, contained in his Tour through that country; entitled, " An Inquiry into certain Vulgar Opinions concerning the Catholic Inhabitants and Antiquities of Ireland," in a letter from a Member of the Incorporated Society, to R. H. Esq.*

DEAR SIR,

YOUR friend in the Imperial Parliament seems anxious to know what degree of credit he should attach to the statements of Dr. Milner, in the account which he has published of his late tour in this kingdom; this anxiety is natural to every man who feels an interest in the prosperity of the Empire, and I have long hoped to see a full and satisfactory answer to a work obviously calculated to excite and nourish a spirit of discontent and disloyalty in the great mass of the people of Ireland. For such an Answer I have neither time, nor probably ability: but as he particularly misrepresents the Charter-Schools, I think it my duty, being intimately connected with that Institution, to point out to your friend, and through him to the public, some of Doctor Milner's most palpable mis-statements, which, from the general temper of his work, I fear are intentional.

Page 23, Dr. Milner states "the sum annually granted by Parliament to the Charter-Schools at 25,000*l.* independent of the rents of *immense* landed estates, for the purpose of purchasing the Children of indigent Catholics, inasmuch as no Protestant Child can be admitted into a Charter-School." At page 228, this sum is exaggerated to 30,000*l.* and the landed property is asserted to be 30,000*l.* per annum, or probably a great deal more, with an assertion that it is the property of the Public; and in pages 228 and 232, the State is represented as contributing 60,000*l.* per ann. for the purpose of purchasing Roman Catholic Children, and educating them to hate and persecute their fathers, mothers, and brothers. In page 23 he says, "that these purchased victims, in violation of the laws of nature, are *uniformly* transported, in covered waggons, to the greatest distance possible from the residence of their parents, in order that the parent may never have the consolation of embracing the child, lest he, or she, should again make a Papist of it." In page 228 he states, the Incorporated Society to be a continuation of one of the most odious and fatal kinds of persecution, devised by the religious politicians of the last century;" and affirms, (page 22) "that the government of this country has professedly acted upon this system, ever since it gave up that of putting its subjects to death, for adhering to their religion." To these extraordinary assertions, I shall add another, that breathes the same spirit, and attributed, in the public papers, to an Irish Member in the Imperial Parliament, viz. that "to elude the parent's search, the names of the children are frequently changed."

A simple statement of facts, on the truth of which your Friend may rely with implicit confidence, will be the best answer to Doctor Milner.

A public Parliamentary Grant is annually made, and its precise amount is so easily ascertained, being always stated in the public Papers, as well as in the Votes and Journals, that no person who can read English can offer any sufficient plea for a mis-statement so wide of the truth as the above. The first Parliamentary Grant to the Incorporated Society was in 1752, amounting to 5000*l.* since which period the annual grants have gradually increased to 23,000*l.* which sum they have never exceeded, though stated by Dr. Milner at 25,000*l.* 30,000*l.* and 60,000*l.* As to the immense landed estates belonging to the Public, and estimated by the Doctor to exceed considerably 30,000*l.* per annum, they are to be sought for *in nubibus*, the Society not being possessed of a single acre of this description. Several pious persons have, indeed, at various periods, devised to the Society both lands and considerable sums of money, which have been managed with œconomy, producing at present an annual income of about 9700*l.* but these are vested in the society exclusively, in trust, for promoting the humane intentions of the donors. On what authorities, or with what views Dr. Milner ventured to give the public such palpable and inconsistent mis-statements, I will not presume to determine.

The Doctor affirms that no Protestant Child is admissible into a

Charter School; where did he learn this? Not from the Charter, for that, in specifying the objects of the Charity, says explicitly, "that they must be the Children of Papists, and other *poor natives of Ireland*," clearly including the Children of poor Protestants; nor could he draw this conclusion from the conduct of the Committee of Fifteen, who alone can grant admission. They have uniformly acted according to their Charter, and regularly admit the Children of such indigent Protestants as appear to them qualified, and in numbers much greater than the proportion of Protestants to Roman Catholics in the districts from whence the Schools are supplied. According to our Register, which is kept with the strictest regard to truth, the number of the Children of Roman Catholics in the Schools on the 5th of January, 1807, was 1465, that of Protestants at the same period, was 379, which numbers are nearly in proportion of 39 to 10; now, I doubt much that there are in the very poor and wild districts from whence the Schools are supplied, 10 Protestants to 39 Roman Catholics. I am certain that Dr. Milner and his friends will not admit it. There were at the same period 228 children, one of whose parents was a Protestant, the other a Roman Catholic.

The Doctor says that the Parliamentary Grant, levied in a great measure on Catholics themselves, is for the *purpose of purchasing their Children*. How far that august Body, the Imperial Parliament, may think themselves obliged by Dr. Milner, for his charitable developement of their motives and purposes in this assertion, is their business, not mine; but as far as the Incorporated Society is concerned in it, I will affirm that it is a charge most certainly false.

Many of the children educated in the charter schools, are either orphans, or children deserted by their unnatural parents, who, falling into the hands of persons of humanity, are by them presented to the board for admission; but one purchased child has never yet, I can with confidence affirm, entered a chartered school. In truth, such a proceeding is totally unnecessary, it would be a crime without temptation, as of the numbers of Roman Catholic children *voluntarily* offered, nay *pressed* upon the society, many, very many are annually rejected for want of room.

In fact, the committee of fifteen, so charitably represented by Dr. Milner as KIDNAPPERS, are, in the admission of the children of Roman Catholics, cautious to a degree of scrupulosity, and, it is morally impossible for men to be more anxious in avoiding any thing like an inducement to a parent to give up his child; on the contrary, great pains are taken to explain and make him comprehend the consequence of his resigning it. He is informed that our schools are scattered over the kingdom, and that his child must, after a short residence in Dublin, be removed to some one of them; and that it will certainly be educated in the Protestant Religion. He is asked has he consulted his relatives and friends on the expediency and propriety of his intentions? If he appears able to support his child, he is advised to take it back; if he presents several for admission, more than he appears able to provide for, one or more of the younger and more

helpless are admitted, and the elder, whose assistance may be more useful to him, are returned. He *voluntarily*, and in the presence of one or more witnesses, signs a Petition which is first carefully explained to him, in which he *entreats* the Committee of fifteen to receive his Child into one of their Schools or Nurseries, and gives his *free consent* that it should be educated in the Doctrines and Principles of the Protestant Religion. If in any moderate time afterwards, his friends come forward and pledge themselves to support the Child, or if any change in his own circumstances enables him to do so, the Child is restored to him, on his paying the expence the Society were at in maintaining it; and if he appears unequal to this expence, it is generally remitted. The nearest living relative must always present the Child for admission. If the Mother presents a Child whose Father is living, it is uniformly rejected, unless he signs the Petition for admission; and should it be admitted in consequence of a false statement of his death, it is always restored to him on his demanding it. Now, Sir, I leave you to judge if these poor Children are *purchased victims*.

The Child, when admitted, is received, according to its age, into a School or Nursery; if into the latter, it is treated with a tenderness suited to its years, and permitted to remain there until it attains a proper age to be drafted to a School, which is always performed in the warm summer months, in open day, and on appropriate Cars, covered with an awning open on one side, and not *in covered waggons* with an intent of concealment, as stated by Dr. Milner with his usual correctness. While the Child continues in the nursery, the parent or nearest relative is permitted to have free intercourse with it, on every Thursday from eleven until two o'clock, where he enjoys, not only the *paternal embrace*, but frequently experiences the heart-felt pleasure of beholding his once-squalid and half-famished infant, renovated by comfortable clothing and wholesome food. This interview, according to the printed orders of the Society, ought to take place in the presence of the Master or Mistress; but the observance of this restriction is almost universally dispensed with, and the communication between Parent and Child is never interrupted by the interference of the Master or Mistress, except in cases where they have reason to suspect that the Parent visits his Child with dishonest views. The day or hour of removal is indeed not communicated to him, in order to avoid the intolerable inconvenience and embarrassment which must necessarily arise from the interference and interruption of the relatives of perhaps twenty Children: the School, however, to which the Child is drafted, is never made a secret; here, on any day of the week, and on stated hours, the Parent or nearest Relative has the same free intercourse with it; but as a journey to any considerable distance may, from his poverty, be seldom in his power, he may, by applying to the Society's Secretary, at his office, learn four times in each year, his Child's state of health, with a particular account of its progress in learning. As to the assertion, that the Child's name is changed, in order to elude the Parent's search, it

is a groundless assertion, and consequently unworthy of the Irish Member in the Imperial Parliament to whom it has been ascribed in the public papers.

Doctor Milner says, that the Society, in violation of the law of Nature, "*uniformly* transports these *purchased victims* to the greatest possible distance from the Parent's residence, in order that the Parent may never have the consolation of embracing his Child. The fact as stated is certainly untrue: this removal takes place *seldom* not *uniformly*, and never from the diabolical motives he assigns, it is always the result of necessity on the part of the Society, and its sole and invariable cause is the frequently insolent, disingenuous, and dishonest conduct of the profligate Parents themselves, who often in violation of the indulgence of the Society, not only offer the most gross and unprovoked abuse to the Master and Mistresses, but employ the hours of free intercourse which they are permitted to enjoy with their Children in endeavours to infuse a deadly hatred of the Institution into the minds of those very persons whom they, but a few years before, entreated the Society to take under their care, and educate as Protestants. To prevent the interruption of business by preserving peace and harmony in their Schools, to disconcert the plans of seduction thus repeatedly formed, and to prevent the numerous elopements which from experience they know would otherwise most assuredly follow, the Society are absolutely forced to adopt the measure so distressing to the feelings of Doctor Milner. The Children admitted in Dublin are necessarily sent to Country Schools, which, with this exception, are almost uniformly filled from the immediate vicinity, or from the Counties contiguous to each; but as to transportations to distant Schools, they can occur rarely, and only in cases, as above stated, of unavoidable necessity, a necessity originating with the Parents themselves.

The Doctor has insinuated that religious impressions are wrought on these *purchased victims* at a *great expence;* and from his exaggerated statement it would appear, that the Incorporated Society has been shamefully lavish of the public money. To this insinuation I shall oppose a simple statement of facts: never did there exist any Corporate Body from which any thing like *jobbing* is more completely excluded: in consequence of the indefatigable and unremitting exertions of the Committee of fifteen, the very complicated business of the thirty-four Schools, and four Nurseries, under its direction, is managed by a Secretary and two assistant Clerks, the entire of whose salaries amount only to 413*l.* 15*s.* per annum. These Schools have not been at any period of their existence in so flourishing a state as at present; the Commissioners appointed by the Board of Education to take an actual survey of them have returned, having executed the trust committed to them with great ability and fidelity, and from their report it appears that the greater number of them are in an excellent state of discipline, and under the immediate direction of Masters or Mistresses who, both from purity of morals, and extent of information, are competent to the trust reposed in them; the

remainder appear to be in a progressive state of improvement, and such is the œconomy that pervades every part of the system, that including rents, salaries, buildings, repairs, apprentice fees, bounties, with every other *item* of expenditure, the average annual expence of clothing, maintaining, educating, and apprenticing a Child is nearly 14*l.* sterling, a sum that must appear very moderate when we consider that the expence of a similar education at the best regulated and most œconomic of our Dublin Charity Schools is seldom under 15*l.* and in some instances exceeds 20*l.* per annum. Lest Dr. Milner, however, should doubt the truth of a statement in direct opposition to his assertion, I will supply him with *data* to enable him to draw the conclusion himself. The Children in the Schools and Nurseries in the year ending 5th January, 1808, were 2251, the expenditure for that year 31,722*l.* 17*s.* 8*d.*; and of course the average for one Child is 14*l.* 1*s.* 10¼*d.*

As to the Protestant Catechism, I can only say that it was written at a period when religious differences dictated a language perhaps less conciliating than could be wished by sincere Christians; it is however a blunt assertion of truths which, with possibly one or two exceptions, every Protestant must avow; in consequence of these objections (which, perhaps, are not sufficient to justify the out-cry raised against it in the Imperial Parliament) this Catechism was long since referred to a Committee, who unanimously recommended a substitute in its place, which, while it answered the original intention more fully, should be as free as the nature of the subject can admit, from every objection which reasonable and religious men could raise against it, as being deficient in liberality and christian charity: I say reasonable and religious men, because there are gentlemen, who though nominal Protestants, have really no religion, and who are ever ready to raise unfounded objections, and to be immensely liberal, even at the expence of truth and religion. The substitute recommended is "the six sermons of Archbishop Secker on the errors of Popery," abridged and reduced into the form of a Catechism, and the Sermons of this excellent Prelate were selected, not only from the established orthodoxy of his doctrines, but from his conciliating language with regard to the members of the Church of Rome.

Dr. Milner asserts, that in the Charter Schools the Children are taught to hate and persecute their Fathers, Mothers, and Brothers; this is most certainly a falsehood; the Sacred Scriptures, and particularly the New Testament, the vital principle of which is mutual love and forbearance, are continually in their hands; they form the ground work of their Instruction, all their Catechisms uniformly speak the same language, enforcing with energy filial duty and affection.—Even in the Protestant Catechism, Dr. Milner may find these words, viz. "Have Christians a right to persecute and destroy any person on account of religion? Answer, "No; the religion of Christ is a religion of peace and charity. Christ says, by this shall all men know that ye are my disciples, if ye love one another; and Saint Peter says, love one another with a pure heart fervently." The

assertion therefore is an unchristian calumny, though I scarcely hope Dr. Milner will have the candour to retract it.

The books put into the hands of the Charter School Children are Sellon's Abridgement of the Holy Scriptures; Explanations of the Catechism, by Doctors Mann, Stopford, and Crossman; Hannah More's Moral Tracts; Selections from the Old Testament, by Mrs. Trimmer, with the New Testament; from these are the moral and religious principles of our Children derived, and with these Dr. Milner may compare Dr. Butler's Catechism. The triumphant parallel which he draws between the latter and the Protestant Catechism, is manifestly absurd, these Works being perfectly dissimilar in their subject matter and end. I shall, however, present to the Reader that passage from each which I think most reprehensible, that he may be able to decide what is the amount of that superior liberality and Christian Charity in Dr. Butler's Catechism, so boasted of by Dr. Milner.

In page 8 of the Protestant Catechism, we read thus:—*Q. May salvation be had in the Church of Rome?* Answer, *They who live in that communion and cannot get better information, we doubt not will be accepted by our all-gracious God, but they who can, and yet will not use it, are most assuredly in great hazard of their souls.** The latter part of this answer is neither Christian nor Protestant, and the Catechism that adopts such a doctrine, has been judiciously suppressed. In Dr. Butler's Catechism, p. 16, we read:—"*Q. Are all obliged to be of the true Church? (meaning the Church of Rome.)* Answer, *Yes, no one can be saved out of it.*" This Catechism is put into the hands of the Children of all Roman Catholics, who are thus taught to believe that all Protestants, however otherwise amiable and excellent, are, without exception, in a state of reprobation, at enmity with God, and condemned by him to the torments of hell, and the society of devils to all eternity. This is not an old exploded doctrine, it stands in a book printed in 1807, and sanctioned by the four Roman Catholic Archbishops of Ireland; and if Dr. Milner adopts it, as no doubt he does, I cannot conceive how he can come forward to ques- the liberality or charity of even the Protestant Catechism.

Two of the Schools under the care of the Incorporated Society, it should be observed, were endowed by the last Earl of Ranelagh, and by his will have been appropriated to the Children of poor Protestants exclusively; to which I shall add, that Lady Louisa Conolly, endowed with a mind superior to the impressions of prejudice or bigotry, reflecting that she was the last surviving trustee of the Charitable Foundation at Celbridge, and anxious to secure permanent prosperity to an institution, to the interests of which she has so long attended with a solicitude truly maternal, has, after mature deliberation, transferred to the Incorporated Society that fine school, capable of accom-

* To render the latter part of this Answer unobjectionable, it might be altered thus: "*but they who can have information which they are conscious is better, and yet will perversely reject it when offered, are most assuredly in great hazard of their souls.*"

modating 150 female children, together with an endowment of 509*l.* per annum; thus evincing to the world the implicit confidence she reposes in the enlightened zeal, humanity, and integrity of a body of men, represented by Doctor Milner as *odious persecutors and kidnappers.*

Were Doctor Milner to be present when the objects of this charity are admitted, the scene would, perhaps, soften his heart; he would behold the perishing children of the honest, but infirm or unemployed poor; he would behold orphans who know not a parent's care; with the far more numerous, and still more wretched offspring of the profligate and profane, to whom the existence of a parent is but an additional source of misery: he would behold all these clothed in filthy rags, with emaciated bodies, and famine in their pallid countenances, brought forward by their supplicating parents, or nearest relatives, as objects of commiseration and mercy, to the Committee of Fifteen; and he would behold, at the same time, a Society of Christians ready to adopt these outcasts of creation. Now let me seriously ask the humane Doctor Milner, will he allow the Committee to impart to these forlorn beings the comforts of wholesome food and warm raiment, such instruction as may render them hereafter useful members of society, with habits of industry, protection from a vicious world, and the word of God to teach them how to live for time and eternity? or will he dismiss them to encounter want, and neglect, and disease, and vice, and infamy; to become pilferers, and liars, and Sabbath-breakers, and drunkards, and robbers, and murderers; in short, to live and die the pests and disgrace of society; and all this to avoid the greater horror of being educated a *Protestant?* Such precisely is the description of Children presented to us for admission; such, generally, the portion allotted to these poor Children by our determination; and can any man, whose heart has been warmed by a single ray of the gospel of Christ, balance for a moment how, under such circumstances, he ought to act?

As I have been astonished at the ignorance and unfounded assertions of those gentlemen who, in the Imperial Parliament attacked the system of the Charter Schools, so have I been equally mortified at the want of good information in those who attempted to defend it. I am happy, of course, to find that there are members of that House who wish to suspend their opinions until better informed by the exertions of the Board of Education, which will shortly, I hope, supply authentic information sufficient to remove every prejudice, and silence every clamour on a subject in which every friend to his country must feel an interest.

I shall now close this long letter with an observation, severe indeed, but not more severe than just: Is it not very singular that Doctor Milner through the whole of his Strictures on the Charter-Schools of Ireland, should have kept at such an awful distance from *truth*, as not to have, in any one instance, even accidentally stumbled on it.

I have the honour to be,

Dear Sir, &c. &c.

W. L.

P. S. It is universally allowed, that no work ever appeared, which, for its magnitude, contains so many gross falsehoods, as Dr. Milner's Tour in Ireland, entitled, " An Inquiry into certain vulgar opinions concerning the Catholics of Ireland ;" and all those falsehoods seem to be peculiarly calculated to inflame the Irish Papists against the government. In page 26, he untruly asserts, that Popish students in the university of Dublin, are required to attend the established service. Now it is universally well known, that the provost and fellows of that seminary never interfere with the religious principles of the Roman Catholic students ; for the truth of which we appeal to them ; and we defy Doctor Milner to adduce an instance to the contrary.

We would recommend to the perusal of the public, an excellent pamphlet written by the Rev. Doctor Elrington, late fellow of Trinity College, Dublin, on Doctor Milner's tour ; in which its numerous falsehoods and calumnies are refuted, and the spirit of disaffection which it breathes, is exposed. It is sold by Messrs. Rivingtons, St. Paul's church-yard, and by Hatchard, Piccadilly.

DIETETIC MEDICAL DISPENSARY.

Convinced that much more good may be done to the Poor by furnishing them with nutriment than powerful drugs, we are happy at finding such a plan proposed as deserves the approbation of every liberal mind, and we avail ourselves of this opportunity to lay before our readers the following,

" Proposal and Abstract from a Report of Dr. M. Garthshore and Patrick Colquhoun, Esq. to the Society for bettering the condition of the Poor, on the Expediency and Practicability of establishing a Dispensary in the Metropolis, comprising in its Economy, medicated food, raiment, and physic, for the diseased Poor.

" The Reporters having stated the number of poor persons relieved in the Metropolis, according to the Parliamentary Returns to be about 86,000, proceed to observe, that it will be seen, from the above abstracts, that the permanent out-door relief seldom averages above 2s. to 2s. 6d. per week, while the occasional relief is infinitely less—barely sufficient to pay the weekly rent of a miserable half-furnished lodging.

" Many thousand cases occur where half-famished families cannot obtain an asylum in their parish-workhouse for want of room,—And the proportion of those who are relieved at their own dwellings is nearly *four* to *one* ; the 60 workhouses in London, being able to contain only 17,000 persons.

" It follows, that there always must be a very large proportion of the poor of the metropolis who can derive no benefit from the maintenance afforded in the parish workhouse—and that the pittance allowed in money can afford little for food, where a family is borne down by sickness, and their only property (the labour of their hands) no longer effectual or productive.—Hence, in such cases, the pawnbroker assists in filling up the chasm, until their little all is exhausted, and

they are not only without food, but also deprived of their apparel and bed clothes.

" To relieve this numerous class, who are subject to so many casualties reducing them to a state of extreme indigence, benevolent individuals have founded Hospitals and Dispensaries in different parts of the Metropolis—but many of the Hospitals are ill endowed, and not adequate to the relief of one-tenth part of the patients who might become inmates under the pressure of poverty and disease.

" It will require little investigation to convince the mind that Drugs *alone* will not restore an impoverished and enfeebled body to health.—On the contrary, they must be often pernicious, unless accompanied by a proper regimen, but which is beyond the reach of a considerable proportion of those distressed objects who become patients at Dispensaries.—There every medicine is to be found, *but that alone* which in most cases can only effect the cure—A NUTRITIOUS AND INVIGORATING REGIMEN. The recovery of thousands depends upon this—but unfortunately it is not attainable—it is not to be found in the miserable abodes of the indigent—and the workhouse is shut against them—it is already full—and the Hospitals are also inaccessible.

" That such is the state of many patients who apply at Dispensaries, every candid medical practitioner who attends these Institutions will admit. If the evil therefore exists, and if its magnitude is as great as the facts stated afford the strongest grounds to conclude, a question will arise among those who are benevolently employed in laudable endeavours to better the condition of the poor in the metropolis—*In what way a remedy may be applied?*—A remedy which shall restore *parents to their families, and children to their parents*, who must otherwise drop into the grave.

" The Dispensaries at present administer those medicines which are most generally applicable to that part of the community who are in easy circumstances—who can procure all the necessaries and comforts that the sick-bed may require. To adapt these Institutions to the condition of the poor, *there ought to be superadded to the common* drugs, *soups*, *malt liquor*, and a certain proportion of cordials, and *flannel* for shirts and shifts. These will avail more in the treatment of many disorders than all the other articles of the *materia medica* put together. Nor will the difficulty of preparing and dispensing these auxiliaries be so great, or the expense so formidable, as may appear to those who have not minutely investigated the subject in detail. It is proposed that the *Dietetic Regimen* shall be dispensed as medicine—not as food. It will make a part of the Physician's and Surgeon's prescription, where, upon due inquiry, and according to the nature of the case, such auxiliary aid, together with the flannels, are found to be necessary to give effect to the drugs. Both will be dispensed in properly-regulated portions, and only to those who actually require such aid, *and cannot otherwise obtain it.* And the *Dietetic Regimen* is capable of being so systematized as to prevent all abuse.

" Under a self-evident presumption that this *Dietetic Regimen* is to save the lives of many individuals, who would otherwise sink under their complaints, not only by its own efficacy simply, but also by

giving effect to the power of the medicines, it is scarcely possible for the human mind to devise any scheme where so much good is likely to be done at so small an expence. Nor is there any way in which the condition of the sick poor in the metropolis can be so much bettered, since the success of a Dispensary, upon the plan now proposed, would doubtless be the means of extending the same system to the other Dispensaries, and thereby contribute to the recovery of many hundreds of the poor in the course of a year; to whom, for want of a proper application of *Dietetic Regimen* at a critical moment, medicines can be of little use in effecting a cure.

"For these and other reasons which could be adduced, the Reporters are decidedly of opinion, that a Dispensary upon the plan now proposed, which could be supported for 480l. a year, including the expences of soups, and flannels, would prove an incalculable benefit to the poor, and that it highly merits the patronage and countenance not only of this Society, but of the public at large.

"M. GARTHSHORE.

"*London, February* 3, 1809" "P. COLQUHOUN.

Farther information, relative to the necessity and advantages of such a Dietetic Medical Dispensary, which we deem self-evident, may be obtained from Dr. Herdman's Letter, the Lord Bishop of Durham, which we noticed in the Antijacobin for April.

"At a Meeting of the Committee of the Society for bettering the Condition of the Poor. The Lord Bishop of Durham, in the Chair.

It was Resolved,—That the Meeting do unanimously approve of the suggestions offered in this Report, and will afford every countenance and assistance, in promoting the Experimental Dispensary with an Auxiliary Dietetic, upon the plan which has been proposed."

On the establishment of this Charity, a code of laws will be drawn up for its regulation; but, in the mean time, it is stated, that the yearly subscription of One Guinea or upwards will constitute an annual Governor,—and a benefaction of ten Guineas or more, a Governor for life, with the additional privilege of being a Member of all Committees. All Subscribers will have the same right of recommending patients as in other Dispensaries.

ODE,

On the celebration of the Birth-Day of the late Right Hon. William Pitt, May 27, 1809, written by Mr. Taylor.

Again the zealous friends of Patriot worth
Convene to celebrate that Statesman's birth;
Who for his country liv'd and dy'd;
Again, observant of the natal rite,
To serve no partial ends they here unite,
But to proclaim their grateful pride.

For search historic rolls, no age, no clime,
Can match his eloquence, profound, sublime,
Increasing Britain's mental fame:
In moral lustre too he far exceeds
The lofty Grecian's, polish'd Roman's, deeds,
Disdaining ev'ry selfish aim.

When hideous anarchy, o'erwhelming Gaul,
Decreed in blood her righteous Monarch's fall,
And menac'd each surrounding State;
Though many a realm became an easy prey,
PITT, with firm wisdom, bade the tempest stay,
And sav'd us from impending fate.

But though untimely of his pow'rs bereft,
His bright example is to Britain left,
And while we trace his radiant course,
To crush her let confed'rate nations try,
In peace at home their rage she may defy,
Secure in her own native force.

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